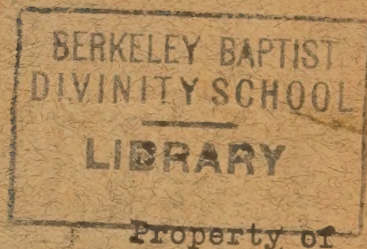


THE JAPAN CHRISTIAN QUARTERLY

Vol. VI. No. 1



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THE KINGDOM OF GOD MOVEMENT IN A
TYPICAL TOWN

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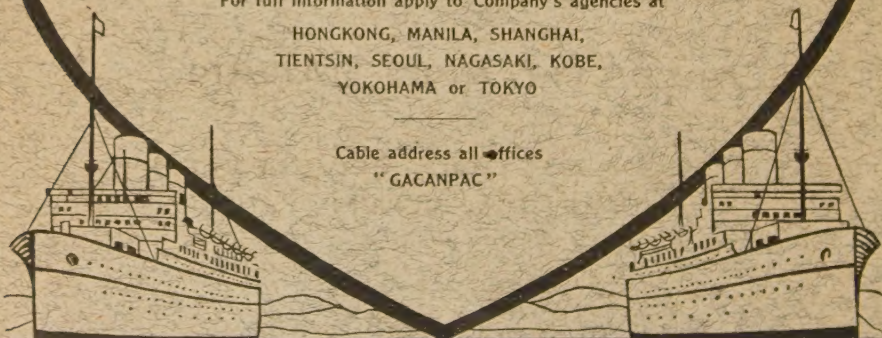
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THE JAPAN CHRISTIAN QUARTERLY

ISSUED QUARTERLY BY THE FEDERATION OF CHRISTIAN MISSION IN JAPAN

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THE JAPAN CHRISTIAN QUARTERLY

Vol. VI

JANUARY 1931

No. 1

Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or the Federation of Christian Missions under whose auspices the magazine is published.

EDITORIAL NOTES

THE CHURCH AND THE CHILD

The present number of the *Japan Christian Quarterly* is devoted largely to the subject of the child in Japan. The variety of the articles and the area they cover are evidence of the vastness of the subject; and yet we have been able to do no more than present certain aspects which have special reference to the situation here.

The lot of the child in Japan is in general a happy one. The proverbs and precepts of the people are evidence of this: indeed Japan has been called the 'children's paradise.' The relation between parent and child in many respects is the same the world over, but there are some points in which Western and Eastern ideals and customs differ. In a land where marriages are arranged, the child is often regarded as the bringer of love rather than the result of love. The young son occupies a position of greater honour and authority than his brother in the West, who if he has elder sisters soon learns to take his proper place. On the other hand a daughter is not unwelcome, as is often the case in India. Greater emphasis is laid on filial piety than parental responsibility, a result of Confucian influence. This is not always to the advantage of the child for cases are still common of a daughter selling herself or being sold to a life

of shame in order to help the family. Such acts are still regarded as virtuous by many people.

The situation, however, which confronts the Christian Church is very different from that which faced it in the Roman Empire, where, as Uhlhorn reminds us, a father had absolute control over the life of his child. Even Aristotle and Plato approved of the abandonment of sickly children.

The Church in Japan has not been slow to realize its responsibility towards childhood. Not only has it been a pioneer in eleemosynary work—who has not read the story of Ishii Juji and his orphans in Okayama?—but also from the first the Sunday School has had a leading place in its activities. A quarter of a million children to-day are enrolled in these schools with 13,000 teachers to care for them. Each denomination has its special bureau for children's work, and teachers' training schools are becoming more and more common. In addition the National Sunday School Association serves as a valuable agent for co-operation both in training and in the production of literature.

It has been said that "When we win a man for Christ, we win a soul; but when we win a child, we win a life." The large proportion of young people to be found in the churches to-day suggests that the Church as such is awake to its obligation. And yet, what of the millions still outside?

THE ANNUAL MEETING OF THE NATIONAL CHRISTIAN COUNCIL*

The National Christian Council of Japan held its annual meeting shortly after the publication of our previous issue. It was unquestionably the most successful meeting that has yet been held. Instead of an arid debate over budgets and bye-laws, punctuated by badly attended devotional meetings, there was a serious attempt to face some of the bigger issues before the Church in Japan at the present time. Indeed, if anything, too much was attempted rather than too little.

Another welcome feature was the presence of more country delegates. The 'old gang,' (to whom incidentally the Council owes everything), was not quite so much in evidence. This infusion of

* For a fuller description see under Departmental Notes p. 74.

fresh blood is all to the good, for the Council can only thus truly represent the Christian forces of Japan. For this reason we hope that it may prove possible for next year's meeting to be held in the Kansai; indeed, we would venture to suggest that the Annual Meetings be held in the provinces in alternate years. The increase in cost will be more than made up by the gain in intelligent support on the part of the churches outside the capital.

It was interesting to see the increased concern on the part of the delegates for social questions. Things were said on fundamental attitudes which would have been impossible five years ago. If the present Marxian movement has done nothing more than stimulate the Church to a sense of its social responsibility, it has done good. There is no doubt that the two day conference immediately preceding the Council on the subject of the Church and Social Problems had a direct influence. At this conference an attempt was made to put before the 200 workers who attended, something of the difficulty and seriousness of the present situation, and the part which the Christian Church has to play in its solution. Whatever may have been the political creeds of the audience, few will forget the speech and spirit of Professor Abe, the leader of the Japanese Labour Party, in which he set forth his reasons for having become a socialist.

As we left that gathering it was with the conviction that while the actual solutions of the problems of unemployment and the like must be worked out by the experts who alone have the knowledge necessary, yet their task can only be accomplished if they have behind them an enlightened public opinion. It is not the function of the Church to produce legislation; but it is its duty to create that opinion by which alone legislation may become effective.

THE KINGDOM OF GOD MOVEMENT AND ITS MESSAGE

The Kingdom of God Movement is now starting on its second year. To a certain extent the first year has been largely one of completing organization and getting under way. It is still too early therefore to make capital out of statistics. The 265,000 who have attended the meetings probably do not include more than 150,000 non-Christians, or one in four hundred of the total population. The 250 places where meetings have been held still leave the 10,000 villages untouched. The 14,000 'decisions' are potential rather than

actual. They denote an attitude more than an intention. But if statistics do not necessarily give cause for much encouragement, certain other things do. To an extent hitherto unknown the Church as a whole is behind the Movement; indeed practically the only bodies outside the Movement are those which live on a spiritual plane which renders co-operation with fellow-Christians difficult. The eighty-five local committees bear witness to a wise devolution of authority. The close co-operation between the central and local committees does much to prevent waste. The emphasis on the need of the salvation not only of the individual but also of society as a whole is a distinct advance. And yet the question remains, Is the Kingdom of God Movement going to prove the herald to that revival for which we all long?

In a former number we said something about the spiritual demand that the campaign makes on us as Christians; in this issue we would say a word about its challenge to our thinking. For at the recent Convention in Tokyo for Christians in Eastern Japan, Dr. Ebina quite rightly asked us What do we mean by the Kingdom of God?

The religious situation in Japan at the present time is one of extraordinary interest. On the one hand there is the evident failure of the old religions as such to meet the spiritual needs of the hour, with the result that the soul of Japan is moving in one or other of two directions. Either it is looking for comfort in the simpler and warmer faith of some of the new religions like Tenrikyo, or else it is finding an outlet for its spiritual energies in the atheistic social philosophy of Karl Marx. On the other hand we have the efforts of the authorities to guide thought by emphasising the shrines—non-religious by law, but supra-religious in the minds of many of their supporters.

Now at the bottom of all these religious ideas there lies one fundamental question: What do we mean by God? To the Buddhist the idea of God is atheistic, pantheistic, polytheistic, or even personal, according to the sect concerned. To the Shintoist and follower of the new religions the idea is frankly polytheistic. To the Marxian God does not exist at all; to the educationalist he is non-religious. Now there is a very real danger that the God revealed in Jesus Christ may come in popular opinion to be regarded as but another alternative, a superior sop to seeking souls, but hardly intellectually

respectable for thinking men. Certainly there is nothing to suggest that the fundamental distinction is yet clear in the mind of the people as a whole. And yet the distinction is fundamental. God is essentially one; He has essentially personal attributes; He is revealed in Jesus Christ in a unique manner and in terms which man can understand; He is actively at work in this world. Further "Jesus, unlike Gautama, consistently represents Himself as integral to his own teaching."¹ God is not one among many; He has not been driven further and further into the background with each advance of knowledge, till to educated men he has ceased to be of importance. On the contrary in an age which is "clogged alive," to use a picturesque Japanese phrase, the Christian doctrine of God is the one unifying principle, which "supplies the guidance which a perplexed generation supremely needs."²

One of the great needs of the present time is that the Christian Church definitely and deliberately disassociates itself from these lower ideas of God and comes out instead with a clear assertion of what is its Gospel. In the reaction against the old attitudes to non-Christian religions, the tendency has been to go to the other extreme, with the result that Christianity has lost its uniqueness in popular thought. Yet as Dr. Mozley has pointed out, "The more sympathetic outlook on non-Christian religions.....ought not to lessen the sense of the uniqueness of the Christian Gospel."³ Points of contact are of value only when distinctions have been established; they are dangerous before.

We believe that there is a need to-day for a body of Christian scholars in Japan, dominantly but not exclusively Japanese, to study anew the meaning and implications of the Christian doctrine of God in the light of the conditions of thought and life of to-day.

The Kingdom of God Movement is a challenge to the Church to come out into the open and say what it believes. By its message of the Kingdom it claims the rule of God in every department of human life; but it is only going to secure it by proclaiming a God who is Lord as well as Love. Safety is good policy on occasions, but only on occasions. To-day demands something more. As

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1. *The Shining Mystery of Jesus*. Edwards. p. 86.
 2. *Report of the Lambeth Conference. 1930*. pp. 65f.
 3. *My hopes and fears for the Church*. p. 239.

Professor Murao pointed out at the convention referred to above, the Church is being called upon to charge, not to dig itself in. "Change your idea of things. For the sovereign God, not a subjective idea is near to you."⁴ It is this fact which lies at the back of the emphasis which Dr. Kagawa places on the Cross as the central message of the whole Movement; for it is going to mean the Cross to the Church if it really responds, and it is only the Cross which is going to enable it to do so.

THREE COMMISSIONS

The year 1931 is to witness the visit of three Commissions to Japan. The first indeed has already arrived and has been nicknamed "The Fact-finders." It is the advance guard of a body of laymen, which representing the churches in the United States, proposes to study the situation anew. Their detachment from ecclesiastical control and their experience in other walks of life are of real value. Their purpose is wholly sympathetic; we trust their advice will be critical.

An Educational Commission is due in April under the auspices of the International Missionary Council, similar in purpose though not in personnel to the commission now visiting India. Certain Japanese members are to be co-opted. We can do no better in explanation of its mission than quote the words of Dr. Schneder, the veteran educational missionary. He says:

"What service can this commission render? It can furnish an opportunity. Without such a commission each Mission institution would probably go struggling along in its own way with little thought of the situation as a whole. But the work of this commission of eminent men will supply a rare incentive to all concerned to face the situation all together, and to face it whole.

In connection with the workers in the field the commission can study and clarify the mission of Christian education in Japan and its importance to the Christian cause in its deepest and its broadest sense. What is the real objective of Christian education here, and how can it most effectively help to meet Japan's deepest needs? It can study the material equipment of the schools, and the extent to

4. *C.O.P.E.C. Reports*. Vol. ii. p. 9.

which they are handicapped by inadequacy in this respect. It can study the educational efficiency of the schools, both as compared with that of government and other schools, and as compared with modern educational standards. It can study the religious efficiency of the schools. To what extent are they really transforming the lives of their students spiritually? To what extent do results show themselves permanently, in activity in the church and in interest in social welfare and reform, after graduation? And what is needed to produce greater efficiency? It can study ways in which advantageous changes and improvements can be made. Should new forms of education be started? Should there be a merging of any institutions? Should a union university be established? How can the status of theological education be improved? Should there be a central institute of theological research? Is a strong central Board of Christian Education desirable? Lastly, it can study the financial problem of the Christian institutions,—their present financial situation and their future security. Unquestionably the matter of endowment must loom large in such an inquiry. It is all a problem vital to the whole Christian cause in Japan.”

Finally, Dr. Butterfield, President of Michigan State College, and an expert in rural questions, who under the same auspices has been studying conditions in other Asiatic countries, will be here for the spring and summer.

In a land, half of whose population is rural, and where education has made rapid strides, the significance of these two Commissions is patent. We hope to say more about them in our next issues, but in the meantime we can prepare their way by prayer.

THE NATIONAL CHRISTIAN COUNCIL OF JAPAN

An Interview with the Rev. W. AXLING D.D.

G. H. MOULE

The Editor of the *Japan Christian Quarterly* commissioned me to interview Dr. Axling, the foreign secretary of the National Christian Council, on the constitution and working and general outlook of the Council. Accordingly I met Dr. Axling, and explained to him that I should like to present myself in the guise of a friendly critic—or rather of one, who, though personally heart and soul in sympathy with the Council, had often met among his friends and fellow workers an attitude towards the Council which was more critical than cordial. Dr. Axling kindly consented; and this report is framed on the answers he gave to a list of searching questions, which I grouped under seven heads.

Before explaining the grouping of these questions or quoting Dr. Axling's answers, I ought to mention that there is not a single implied criticism in that list of questions. There is not one which has not been, at some time or another, suggested to me by people I know—not by outsiders, I mean, or by those who take little interest in the Christian Movement in this land, but by active Church-workers and prominent Church leaders.

1. My first group of questions dealt with the origin and history of the Council in Japan, and of similar Councils in other lands; and also with its claim to be the representative of the main body of Japanese Christianity.

A sturdy Briton once said to me, "I object to the N.C.C.* because it is not of indigenous Japanese growth. An American religious magnate appears and says, 'Let there be a N.C.C. in Japan,' and forthwith it is organized and financed from without, irrespective of whether we in Japan (missionaries and Japanese Christians alike) wish to have it or not!"

Such a statement is of course a travesty of the facts; and in

* i.e. National Christian Council of Japan.

answer to my question as to the real origin and history of the N.C.C., Dr. Axling traced this back to the World Missionary Conference held at Edinburgh in 1910—a Conference in which Japanese leaders like Dr. Ibuka, Bishop Honda and Dr. Harada took a prominent part, and in which archbishops and leading Prelates of the Mother Church of England, and Moderators of the Scotch Kirk in its then various branches, and notables from the British non-Episcopal communions took, if anything, even a more prominent part than great American Christian leaders. From the very beginning of the history of the N.C.C., Japanese Christians were in this movement, which was international in the truest sense, and which showed itself, in its later developments, more and more zealous in promoting a healthy growth of independence in the local or national Christian Movements. Dr. Axling thus describes the origin and development of these National Christian Councils:—

“One of the definite results of the Edinburgh Conference was an effort to meet the need of uniting the Christian forces of all lands into an unbroken front and demonstrating the solidarity of the Christian Movement throughout the world.

As a first step in this direction, Continuation Committees were set up in most of the nations which were represented at Edinburgh. However, these Continuation Committees were in no sense indigenous nor were they set up by the Christian Movement of the nations concerned. Therefore, although they were able to function to some degree as *ad interim* committees, they were more or less an external group, unrelated to the indigenous Christian Movement.

In order to secure a body, which would be truly indigenous, in that it would be set up by the Christian Movement in the land where it was attempting to function, and also would be international, in that it would be intimately related to the similar bodies in other lands, the National Christian Council in Japan was organized.”

In answer to a further question as to how far the N.C.C. in Japan could be considered as representative of the Christian Movement in this land, Dr. Axling pointed out that at the present time there are 45 organizations co-operating as integral units of the Council. “The Roman Catholic Church in accordance with its invariable practice in all lands stands aloof. The Greek Orthodox Church in Japan, in the person of its leader, Archbishop Sergius, has repeatedly

shown sympathy with the aims and objects of the N.C.C. The Archbishop has attended meetings of the Council as a co-opted member and has spoken at its gatherings. Indeed, he has told Dr. Axling that he would be glad to see the Greek Church a co-operating unit, if it were not for the financial obligations involved—finance being a very serious question for that Church on its present position.

The Anglican Church in Japan (Nihon Seikokwai) has recently found a way to overcome its scruples, and has appointed three members of a special Committee for maintaining relationships with other Christian bodies, to serve at the conferences of the N.C.C. To these three Seikokwai members, the House of Bishops have recently added two more, to represent Anglican Missions co-operating with the Seikokwai; on the ground that many Anglicans prefer that there should be no radical distinction between Church and Mission, in the units which represents them on the N.C.C. Among the other Christian bodies, there is, in most cases, a double representation of Church and co-operating Mission or Missions. Only one of such non-Episcopal Missions of any size and importance is unrepresented on the N.C.C. And two or three of the newer and smaller bodies still stand entirely aloof, following the example of the Roman Catholic Church!

From the above, it will be seen that apart from the few exceptions mentioned in the preceding sentence, the N.C.C. has succeeded already in enlisting the sympathy and co-operation of Japanese Christians as a whole."

2. My next set of questions suggested the anxiety felt in some minds lest the N.C.C. should attempt to become a super-church, and dictate policies, or compromise the consciences of individual Churches, by making authoritative pronouncements, e.g. to the Japanese Government, on such questions as the status of State Shinto, or the various proposals for a Religions' Bill.

Dr. Axling's reply should help to remove such fears. He said:

"The Council's Constitution makes it as clear as words can make it that it is not a super-church and it has no authority to dictate policies or to take any action that is binding on individual Churches. In order to make this clear in its relation to the Government, the Council, in its recent statement regarding State Shinto, purposely affixed to that statement the names of all of the Communions and Organizations which approved of the statement; it did not simply send in the statement in the name of the N.C.C.

At the time of the agitation regarding the Religions Bill, there were certain Communions that took an attitude different from that taken by the Council and presented a statement to the Government different to the one that the Council presented, so that the Government was well aware that in the special case the Council was not speaking for the whole Christian community."

3. My third group of questions touched on the relationship of the N.C.C. in Japan to similar Councils in other lands, and specially in Korea, China and India, where many native Christian leaders have been prominent both in the activities of the N.C.C. and in the intensely nationalistic political movements, which are seen in those lands to-day. In framing this set of questions, I was thinking more particularly of British Christian leaders, whose characteristic conservatism might make them highly suspicious of certain tendencies of native Christian thought to-day in those Asiatic lands. I also suggested that in face of the grave dangers and difficulties of the times, the question should be considered whether it might not be more dangerous for any individual Church, such as the Anglican Communion in Korea or China or India, to stand alone than to stand in with other Christian bodies. To this Dr. Axling replied:

"The N.C.C. of Japan is intimately related to the Councils in other lands, and is working in the closest possible relationship with the China Council. It is also cultivating relations with the Korean Council.

In India and China, the Anglican Church has taken a place of outstanding leadership in the work of the Christian Councils of these lands. For a long time an Anglican Bishop was Chairman of the China Council and this is also true of the India Council. Both of these Councils have, indirectly, been closely related to the nationalistic aspirations in these lands but have avoided being drawn into political affiliations and complications.

In the face of the problems and challenges which confront the Christian Church in all parts of Asia to-day I cannot see how any Communion can take an attitude of isolation, both for its own sake and for the sake of the Christian cause as a whole."

4. My fourth group of questions touched on the idea, held by some, that the Japanese name for the Council, which is *Remmei* (there being no suitable equivalent for "Council" in Japanese), implies a Federation or Alliance of Churches. As a matter of fact,

the word *Remmei* is the word used in Japanese for the League of Nations, which as is well known is different from a Federation or an Alliance. However that may be, some have expressed a fear lest Japanese Christians will content themselves with the loose sort of co-operation, which they think the word *Remmei* connotes, and will therefore make no attempt to press on towards the higher ideal of an organically united Christendom.

Dr. Axling's reply to this criticism is that, "The Council has certainly, during its existence, made a very large contribution in bringing Christian bodies into closer fellowship and has provided them with a medium through which they have been able to co-operate in various activities. In so doing it has been a real factor in creating a spirit of unity among the Christian forces and deepening the sense of the solidarity of the Christian movement in this Empire.

As regards Church Union, the Council's Committee on the 'Promotion of Church Union' has been most active. It has brought representatives of the various communions together in an intimate study of the things that unite them as well as the things that keep them apart. In so doing, a lot of spade work has been done directly in the cause of Church Union. The fact that the Council has such a Committee and that this Committee is actually functioning furnishes ample proof that the Council has not settled down satisfied with the *status quo*, but is keeping before itself the great goal of a united church."

5. 6. The next two groups of questions were framed to give expression to the criticism that the N.C.C. was only one more of the many "talking-machines" of these modern times and was doing no constructive work; or the criticisms, coming from two very different quarters, that in one direction the N.C.C. was lacking in spirituality, or, in another, that it failed to take a practical interest in the pressing social and economic problems of the day. To these Dr. Axling answered as follows:—

"During the present year, in the field of evangelism, the Council is doing all that it can to further the work of the Kingdom of God Campaign. Both of its secretaries are Executive Secretaries of the Central Committee of the Campaign and the office staff and the resources of the Council are at the service of this great movement.

I would not say that the Kingdom of God Campaign would never have been launched had it not been for the Christian Council;

but I do not hesitate to say that without this the Kingdom of God Campaign could never have captured the imagination and enthusiastic support of so large a part of the Christian community of the Empire as is the case to-day. It has become, within a period of a year, a nationwide, all-Christian movement because the Council was back of it from the very start and has placed at its disposal its experience, its contacts and its organization.

In the field of education, the Council, in co-operation with the National Christian Educational Association, is preparing for the coming of an International Educational Commission, to be composed of British, American and Japanese members, who are experts in the field of Christian education. The work of this Commission will be to make a thorough survey of all of our Christian educational institutions for the purpose of making suggestions as to increasing their efficiency, co-ordinating their work and studying the question as to how to meet the needs related to their future development. It will also make a comparative study of the Christian schools and Government schools, with a view to ascertaining the position, influence and the contribution which our Christian schools are making to the national life, as compared with the public schools.

In the field of Social Welfare, the Council is preparing for the coming of Dr. Butterfield, an outstanding authority on rural problems and situations. He will assist the Council in making a thorough survey of the rural situation in Japan from the point of view of Christian work and Christian strategy.

The Council's special Committee on State Shinto has made a most extensive and intensive study of this whole problem and has drawn up a statement which sets forth the Christian attitude regarding this problem, and has presented it to the Government's Special Commission which is at work trying to define what the Government's attitude should be to this system.

Again and again the Council has summoned the Churches throughout the Empire to observe special days as days of prayer for special objects. This indicates that it is not underestimating the importance of the prayer life of the Church nor neglecting to promote this important phase of the Church's life, as opportunities come.

At the same time, the recent conference which it called on the problem of unemployment and the work which its Social Welfare

Committee has done in drawing up a Social Creed, show that the Council is keeping next to actual life and close to the problems of our time."

7. The final set of questions referred to what the N.C.C. was doing to further the Kingdom of God Campaign to the progress and the possibilities of this Campaign, and to the prospects, after some of the momentous decisions of the recent Lambeth Conference, of more whole-hearted sympathy and help from such bodies as the Anglican Communion. Dr. Axling concluded the interview with these stirring words:

"The Kingdom of God Campaign offers to the Christian Movement in Japan opportunities which are simply staggering, and are pregnant with possibilities. I doubt very much whether there has ever been a Campaign in this land with the possibilities of this one. Already eighty-five District Committees have been organized clear across the Empire and a large part of the Christian Church has been mobilized for this Movement. There are certain sections of some communions which have not as yet allied themselves with this Movement; but it has already secured a greater participation of the Christian forces than has ever characterized any similar Movement in the past.

The 46th Resolution* passed by the Lambeth Conference fills one with a high hope that the Nihon Seikokwai will now throw itself whole-souledly into this Kingdom of God Campaign, and make the tremendous contribution which it is able to make toward helping that Movement realize its goal.

As to the future of the National Christian Council and the Kingdom of God Campaign I have unbounded hopes for both. I believe that God has raised both of these up for such a time as this, and that through them He has a great work which He wishes to accomplish."

* Resolution 46 reads as follows:—

Co-operation in Evangelism

Meanwhile the Conference urges the desirability of organizing and participating in efforts of evangelism in co-operation with Christians of other Communions, both as a means of bearing effective witness to the multitudes who are detached from all forms of organized Christianity, and as a means of expressing and strengthening that sense of unity in the Gospel which brings together those who own allegiance to different Churches.

THE KINGDOM OF GOD MOVEMENT IN A TYPICAL TOWN

The First Year

BY ALGEBRA

"I am very anxious to have an article describing the work of the Kingdom of God Movement in a typical town—," thus far the editor. In view of the fact that Dr. Kagawa has not yet found it possible to visit this point in the interests of the movement, it was natural to suggest that this town was hardly typical of the movement. The editor seemed not at all impressed by that reasoning, for the movement is bigger than any one man. In order to have freedom to speak out in regard to the situation, I must divest it of the personal and denominational equations as far as possible. The town will appear as "X" and the X-ray will reveal churches A, B, C, etc., with their pastors, Aa, Bb, Cc. etc. That ought to help us towards seeing a type rather than "the type."

I shall attempt to show the situation as it existed before the movement was projected. Next will come a summary of what was done. Then an attempt will be made to suggest the strength and weakness of the movement.

Considerable time has been spent in gathering the information on which this article is built, but as X is a typical town, and as all names are concealed, it seems an almost unnecessary matter to state that the writer is solely responsible for the point of view and the definite statements.

I

Typical of the urban development in Japan, X has made rapid strides in population during the last ten years, in fact the figures of the census just taken show a gain of almost forty percent. It goes without saying that this is due more to immigration than to natural increase. The impelling reason for the swelling population is the favourable geographical position, making it a natural trade centre. Hard times have driven many of the farmers into the town in search of work. An amazing system of brokerage has resulted, so that one

simple transaction passes through many hands, each getting its little share in the ultimate price. Manufacturing is limited to a few mills and many little shops, but the price of the products of farm, mine, fishery and forest for a wide area is dictated at X and the produce must flow through its warehouses, wharves or stations.

Citizens of X put commerce to the fore. Perhaps this was most strikingly illustrated when the federation of churches invited the principals of all the schools of the town, the head of the educational bureau, and the mayor, to a dinner and consultation on how the educational and Christian forces could best co-operate. As guest of the Christian religious leaders of X, the mayor, to be tactful if nothing more, might have had a word of appreciation for ideals. He chose instead to make a very short speech in which he said his one and only interest was in the material prosperity of the town. Anything that furthered that end interested him, nothing else did.

Education at X has a distinctly commercial flavour. The educational institution of highest grade is a higher commercial school. The oldest school of secondary grade is a private commercial school. Another large secondary school is a commercial institution supported by the government. (For the benefit of any readers not familiar with the Japanese educational system, let me explain that the primary school course covers six years. The secondary schools usually conduct a five year course. In a secondary commercial school the objective is to turn out graduates who can fit into the cogs of commercial machinery, or to prepare for still further specialized training at a higher commercial school or at the preparatory and principal courses in a commercial university. The secondary institution known as the middle school fits its graduates with more of a cultural background from which to go out into life or on to higher institutions.) X has two large middle schools, and another parallel institution devoted to the practical side of fisheries, including canning. Three secondary schools care for more than a thousand girls.

Among the teachers are some men of outstanding personality. But the commercial influence of the town is so strong that X, unlike most typical cities, would always rank bank and company managers ahead of the educational leaders in any public gathering. Some Christians are found on the faculty of the higher commercial school, but with one exception their interest is almost wholly passive. The

one exception is a man of very bigoted views who is dissatisfied with the (to him) lax teaching of the churches in regard to the physical resurrection of Our Lord, on which doctrine he pins all hope of salvation. A fine outstanding Christian is vice-principal of one of the primary schools. In fact, the percentage of men of character seems higher the lower one goes in the educational scale! I have good friends among the teachers in several of the schools. I know for a fact that one fine young man postponed his baptism until after his term elapsed as social committeeman for the teachers of his school; for every New Year it is the custom for the teachers to have a dinner together at which there is inevitably carousals which are apt to induce intimacies with the waitresses, and make problems for the committeemen to clear away. It has been my privilege to be the guest at dinner of the teachers at another school in the city. The presence of my wife and another lady kept the dinner from going to extremes, but the teacher next me was eating nothing. When I asked him the reason he said it was impossible for him to get the satisfaction out of his drinking, if he were to take food. He plied the cup vigorously and for fear that my well known position on drink might cause me to look upon him with disapproval, confided in me the information that there were two men present who were famous as heavy drinkers, quite taking the palm from him; they were the principal and the superintendent of schools! And he spoke the truth. These comments on the educational situation are given, only that the picture may show how alone the religious leaders are in their struggle for ideals.

Aside from the churches and schools, one would naturally look to the press and the book stores as likely to influence the thought life of the people in the direction of higher things. Standard newspapers of Tokyo and Osaka get a wide reading. Though X has one large paper and several smaller ones, yet the local press can hardly be considered an influence that has any idealism. Profit is the aim, and nothing is printed unless it is likely to serve that aim either directly or by winning a wider reading and so stimulating advertising. There have been times when the "best" paper printed the sermon subjects free of charge. That has been given up, and the reason stated, "No interest." An occasional sermon of Kagawa's will break through into print, but that is because Kagawa is news,

not because there is anything in the "good news." Book stores sell some serious works, but the people of X are largely magazine readers. *King* has very heavy sales.

X has a plentiful supply of the cheaper amusements, and while the shopkeepers, bankers and business men see to it that the tea houses and "hotels" do a thriving trade even in bad times, the clerks and underlings as well as the labourers, stevedores and sailors, see that the word "*osobaya*" (macaroni shop) means an unlicensed brothel, and that bars and cafés abound.

Coming to the religious interests we find Buddhism showing considerable ability to expand in the building of new and costly temples. During the coldest of the winter weather bands of Nichiren devotees make their rounds through the evening streets chanting luck and prosperity (or the reverse) while collecting funds. Next to these bravers of the "big cold" come the Tenrikyo enthusiasts for the spectacular in religion. When the winter snows melt and bring to light the dirty accumulation of months, some of them can be found in the voluntary practical task of helping clean the streets. Two big Shinto festivals enliven the year. One is of the official shrine for the town. Collectors for this festival have been unable to tell me what gods were enshrined in the artistic building. This shrine is becoming popular as a place for conducting weddings. The other shrine is the old fisherman's place of worship. At first X owed its entire prosperity to fishing: now men in any line of business feel that gifts to this fane will either keep the gods from jealousy or will soften their hearts and lead to material favours.

Churches have been here for forty years or so. Pastors have come and gone so frequently, that when I cast up the total for my ten years of residence in X, I counted twenty-five pastors in the six Protestant churches (including the Salvation Army). Before the business depression which has covered the whole period of my stay, long pastorates were the rule. The Greek church is cared for by a pastor resident elsewhere. The Roman church is under the care of a missionary, the second since my arrival. The Greek church is weak and poorly housed. The Roman church is weak in numbers but is excellently housed, and has a Sunday School of strength as well as classes in religious and foreign language instruction.

Combining all the adult resident members of all churches we have a ratio to the population of one in three hundred. It is evident

that there is much work ahead of the churches before they become a very significant factor in the public consciousness.

Turning to the Protestant churches. The oldest and the strongest church in the town is A. At present it is pastorless. Death and business failures have played havoc with the organization. It is still on rented land after some forty or more years. Morning worship is now being conducted by a layman and attendance keeps up well, averaging around sixty. Having the largest building it usually is chosen as the meeting place for union evangelistic efforts. Though without organic relation to the church, a mission kindergarten of the same denomination is an influence of no small moment in helping church A. Four or five children's meetings, conducted by the kindergartener in various sections of X, are seed-scattering enterprises though they are linked up in no way with the organized churches. Church B has held the same pastor for four years but health conditions have decided him to ask for a change soon. He is at present chairman of the local Kingdom of God Movement committee, so we will feel his transfer for that as well as for the loss of his quiet, earnest spirit. His church is located on ample ground in a strategic down-town section. The building is freshly painted but miserably inadequate to the possibilities of the situation. Although all the churches are having a hard time to meet their very simple budgets, church B gives more (proportionally to its membership) to denominational work outside the town than any of the other churches. Church C has a well located property though the land is of small area (78 tsubo). The building is modest but new, and the programme keeps the building in use seven days a week. A three day a week kindergarten conducted by Mrs. Cc with the help of some of the young ladies, and an English night school are among the activities. In common with all of the churches it must needs depend upon a special drive for funds at the end of the year in order to close the books without debt. Church D has a new pastor and the church is beginning to look up under his ministry. Forsaking independence for a position as an aided enterprise has lessened the strain, but the presence for a year of an experienced lady missionary who is constantly calling among the members and "synagogue Gentiles" has kept the church from lapsing too far into comfort, after its several years of straining month by month to meet its bills.

Churches A, B, C and D, belong to the local federation of churches and represent the really co-operating Christian forces in the town. There is no jealousy, almost no overlapping (A and B are closer geographically than is ideal), and much mutual good will. None of the present pastors are especially brilliant as organizers, preachers, or scholars, though they are earnest men, giving first care to the spiritual good of their people. Church attendance shows the young people a prominent feature. Each church has suffered through the business, failures of church officers. Compromising ideals for political ends has been another cloud. But there are some fine spirited men and women connected with each one of the churches.

Glancing briefly at four other organizations will complete the picture. E is a parasitic group, usually under earnest leaders much of whose time is of necessity spent in collecting funds. Evangelism is emphasized, but nurture is of necessity neglected. Some very helpful service is done for the poor. The evangelist Ee and his associate Eee attend the pastors' meetings. Church F has an extreme view on Christian faith which leads to earnest evangelistic efforts, precipitous baptisms, and a quick loss of members. The pastor is without a set salary and practically levies sums from his followers. His predecessors were never very much at home in the pastors' monthly gathering, but came pretty regularly. The present pastor Ff is out of sympathy with the other churches and had the poor taste to hold roadside prayer-meetings to invoke divine aid against Kagawa's union meetings in 1928. Proselytizing is occasionally a vexing problem. Church G is practically negligible. Courses of lectures on the Bible interpreted in a way to show the rest of us all in the wrong are about the only efforts which come to public notice. The pastors have debated inviting Gg to the monthly group meeting, but without enlisting more than one favouring vote besides mine! There have been two Y.M.C.A. organizations, both still functioning on paper. The city Y springs up sporadically as some new group of young people catch a vision, but it never lasts, as the churches absorb the activities of their own members and business conditions lead to a rapid turn-over in the younger as well as the older ranks. A student Y has been practically strangled by the higher commercial school professor of whom I wrote, who is as sure the pastors and churches are wrong as he is sure he is right. The pastors reciprocate.

II

In a situation where weak churches were finding it hard to do much more than hold their own, what happened when the Kingdom of God Movement was inaugurated? Pastors Aa and Bb were called to the first round table discussion meeting for setting up the movement, and came back enthusiastic. The directors of the local church federation (pastor and two laymen from each of the co-operating churches) met and decided to merge the federation work in that of the movement so far as practicable for the three years. The membership was enlarged to include two more laymen from each church.

Posters calling upon the Christians to pray, work and give for the cause appeared in the church entrances or Sunday School rooms. In a city where everybody with anything to sell blazons the fact through bill-boards or posters, the latter lose much of their power to compel attention. The walls of the churches are not so frequently used for advertising, so these attracted some attention from the members.

Denomination C was having a visit from a strong evangelist from Osaka. It was arranged that one evening of his time should be given to a rally of all the Christians of the city who could be brought together. It was properly felt that only as the rank and file of the membership of the churches were impressed with the need for a campaign, could results be anticipated. First the visiting evangelist was given his chance, and he was inimitable in his description of his own experience of conversion. With a flair for mass psychology he called out the heroic in the heart of each and then pleaded for decisions. Many non-church members were present and were led to go forward. The rest of the meeting was a recognition service for those who had been Christians for thirty years or longer. It was stirring to the hearts and the imagination to see these veterans file up and take their places on the platform. Representatives spoke of the old days, of their own doubts and fears and failures, but none regretted having taken a Christian stand. It was rather interesting that the veteran chosen to represent church A, one of the more conservative theologically speaking, pointed out that his faith was a practical one, but that two points had always troubled him. He had not come to have any conviction about the future life and his view of Jesus was a rational human one. It is encouraging to realize that all shades of opinion can be tolerated, if

purpose and life are held up to the ideal known and held. Contributions of ¥118.00 were collected, and it seemed as if we were all ready to accomplish things.

Each church was urged to make generous use of *The Kingdom of God Weekly* and as far as possible to see that subscriptions were paid for instead of being given outright. The paper was soon circulating generally among the staunch church members, but it was well into the summer before much use of it was made by the churches for non-members. Now three hundred copies are used weekly.

My check-up on those making decisions at the February rally showed that most of them were "seekers" well known to the various churches. Some have since come on into membership. Some were evidently carried away by the enthusiasm of the moment. The necessity for more prayer has been felt and a series of four meetings held for united inspiration and dedication. These meetings coming in the summer were held in the various churches in rotation. In each case the church acting as host felt responsibility for attendance. Those attending all four meetings besides the pastors, could be counted on the fingers of one hand. X is a busy town. Prayer meetings are not usually well attended. The series under review was felt to be a success.

Mr. Ebizawa the Secretary of the National Christian Council, visited X in the summer for one evening at which he had a chance to meet the pastors and leaders for a consultation. His meeting came without adequate notice so it was hard to get a representative group together, but considerable light was thrown upon the objects and methods to the fore in the central cities. Plans were drawn up for a tour of the district by Dr. Kagawa and much time was spent at subsequent meetings in trying to make out a tentative plan for other speakers from the centre. Mr. Ebizawa with his clear-cut way of putting things explained the difficulties the central committee faced in trying to co-operate with the local groups. His advice was constructive and definitely put the responsibility for the success of the local work on the people. The use of the cards accepting personal responsibility for leading definite people was urged.

In early September the second round table conference was held at Gotemba. Pastors Cc and Dd attended. Efforts were made to secure co-operation among the various towns in the natural geographical

district in which X lies, but it was difficult. From the Japanese point of view our district centres upon Y rather than X; but Y has been cool towards the movement and unable to win the local co-operation which would make it possible for it to function as leader in planning for a wider district. Y is a strong Christian centre and its very strength thus leads to our weakness. After much fruitless talk, X undertook responsibility for inviting some central speakers. Some weeks later it was discovered that those asked could not come.

To pass along the enthusiasm of the Gotemba conference the four pastors and the writer invited the church officers to a supper. The laymen showed some hesitancy about accepting the hospitality of the ministers, but this feeling on their part lent force to the meeting. Everyone agreed that things ought to move. A roving evangelist with a special message growing out of his deep knowledge of Buddhism spoke in some of the churches as a result of plans laid at this report meeting.

Inviting the pastors from Y to meet with us we attempted to work up some definite plans for speakers, but the men from Y felt that they could not agree to co-operate unless it were on some man like Kagawa, and were very much at a loss as the man of their group with the strongest opinions had been unavoidably detained. It was clear that X must expect to do its own planning, and as all speakers from the centre found it impossible to come until 1931, the leading pastors of Y were invited to come an evening each for four consecutive nights.

The year comes to a close soon now, with a long record of committee meetings, consultations, some special union evangelistic mass meetings, and several sunrise prayer-meetings. In addition each church has carried its own regular evangelistic meetings. There have been very few additions or confessions of faith. There is more co-operation than at any time in the past ten years. And the Kingdom still waits. Every church has one or two earnest souls trying to influence chosen individuals. The Sunday Schools are doing the best constructive evangelistic work, for they are building up habits of worship and religious response which are invaluable. The most hopeful work grows out of the inspiration received at Gotemba for doing something for the unemployed and poor. Funds have been collected at the four churches and all seeking aid are sure of a

chance to have a friendly word and at least one meal (provided by a ticket on the eating-house operated by the city). The Sunday Schools have cut down their expenses for Christmas presents in order to provide funds for other poor relief. Church C has collected rice and clothing for sixty households in one of the worst slum quarters.

III

Wherein has this Kingdom of God Movement elements of strength?

1) It is blessed with a name which may yet stimulate the imagination and zeal of the churches.

2) It is more nearly a union movement with a sweep, than any single campaign in the past. This is notably so in X.

3) It is led by able and devoted men in Tokyo.

4) It has the prestige of Kagawa's name.

5) It definitely puts responsibility upon the individual church member who by his own life must lead others into the Kingdom.

6) The emphasis is not without attention to "works" without which faith is a mockery.

Wherein lies its weakness at X?

1) Outstanding Christian personalities, as examples of love and devotion to all that is good, are too scarce.

2) Personal individual responsibility for leading others is not generally found. Everybody favours it, but few practice.

3) It is exceedingly difficult to obtain acceptable speakers from the centre. This is because there is such a demand for the few whose names are well known and so appeal to a union group, that the needs of outlying towns cannot be met. The central committee awaits requests from the local committees who are left to negotiate directly with the speakers of their choice. Our experience has been uniformly unfortunate. Tentative suggestions from the centre would be of real service.

4) So much must needs be done by the pastors that it is rather disheartening to them to have to lead in a movement which ought to be carrying itself.

5) Prayers for the movement are almost entirely at special meetings called for the purpose. There is as yet no tide of spontaneous prayer floating the human element out into the open sea of God's great plans.

LAMBETH AND JAPAN

P. Y. MATSUI

The seventh Lambeth Conference was a great historic event. As one saw there three hundred and seven Bishops gathered together from all over the world one could not but catch a vision of the future conquest of Christianity and of the day when "the earth shall be full of the knowledge of the Lord as the waters cover the Sea" For, one remembered the fact that the first Conference was held in 1867 with only seventy-six Bishops whereas in 1930 the number had increased fourfold. This shows unmistakeably the progress of the Anglican Communion all over the world; but more! One could reasonably imagine that a growth in similar proportion has been attained by all other members of the Christian Church during the same period. So if one looks forward another six decades it will be possible to form some idea of the progress of Christianity by that time.

The Conference, from the number of Bishops attending and world wide areas they represented from the importance of the problems discussed, and from the probable influence of their decisions both in the world and among the Christian Churches, will perhaps prove to be most conspicuous the in history of "Lambeth." As soon as the report was published, less than a week after the sessions were over, there was a great demand for it on the part of not only Anglicans but also those of other Churches and even non-Christians as well.

Strictly speaking the Conference had nothing to do directly with Japan except that it had passed the following resolution about Nippon Seikokwai and its Japanese Bishop:—

"The Conference recognizes with thankfulness the provincial organization attained in Japan whereby the Nippon Seikokwai has become a constituent Church of the Anglican Communion and welcomes the Japanese Bishop now present for the first time in the history of the Lambeth Conference as Bishop of this Church."

Although the rest of resolutions are of a more general character, yet nearly all of them have in some way or other a bearing on us and own work in Japan.

The subject that the Conference dealt with, first, was the Christian doctrine of God. The report for this section begins with these words, "The supreme need of the world is to find some unifying principle which may give confidence to the soul of man in face of the distraction of the present time and the uncertainties of the intellectual situation." It then goes on to say "we feel it necessary to express our conviction that the Christian doctrine of God in its full implications when rightly understood, supplies the guidance which our perplexed generation so supremely needs." Then the report insists on the duty of renewing and re-directing the teaching office of the Church on this subject. In a country like Japan where the doctrinal part of Christianity has rather been neglected it is very necessary to call attention of Christian workers to this point in teaching both Christians and non-Christians also.

In relation to non-Christian religion and ideals the Conference investigated the chief religions current in the world and found that "the majesty of God in Islam and the high moral standards and profound thought in other eastern religions are approaches to the truth of God revealed in Christ through whom all men may enjoy access to the father in one spirit. But the conference does not admit the widely accepted conclusion that each such religion and system is that which is best suited to the people who hold it, for each of them is less than the Gospel of the unsearchable riches of Christ."

This change of Christian attitude towards other religions and systems will not be without effect in determining our attitude towards Buddhism and Shinto.

The second problem with which the Conference dealt with was the life and witness of Christian Community. In it the Conference declares that "sex is a God-given factor in life of mankind, and its functions are therefore essentially noble and creative. Correspondingly great is the responsibility for the right use of it.....and the duty of parenthood is the glory of married life." Thus the Conference sets up a high standard in connection with sexual life; it does not allow divorce nor does it sanction birth control, except in exceptional circumstances and then only in the light of Christian principles. It strongly condemns the use of contraceptives from motives of selfishness, luxury, mere convenience or as a way of meeting unsatisfactory social and economic conditions.

Here in Japan where the sacredness of sex and marriage is scarcely recognized and consequently there are many sad cases of divorce, it is a duty of the Christian Church to teach Christians and non-Christians alike, the high standard of married life, for the happiness and prosperity of home and state. The present practice of birth control in this country is horrible indeed, as it is entirely of the nature of abuse and for selfish purposes.

With regard to the problem of peace and war the Conference affirms that war, as a means of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ. The Conference believes that peace will never be achieved till international relations are controlled by religious and ethical standards, and that the moral judgement of humanity needs to be enlisted on the side of peace. It therefore appeals to religious leaders of all nations to give their support to the effort to promote these ideals of peace, brotherhood and justice for which the League of Nations stands.

The Conference further enumerated the progress of international good will in the past ten years. It declared that if the Christian Church in every nation would refuse to countenance or support a declaration of war by its own government unless that government had inaugurated or accepted a *bona fide* offer to submit to arbitration, it would be doing no more than insisting on the fulfilment of pledges solemnly made.

We Christians in this country ought to remember this solemn declaration and show our standpoint and exert ourselves to the utmost for the cause of world's peace; only thus perhaps can we hope for more success at the forthcoming disarmament conference.

The problem of Church Unity comes next. The first thing which struck me was the eagerness of the Church of England for unity with other Churches. The Archbishop of Canterbury extended his invitations to as many Christian bodies as possible. Among those who accepted there were Greek Orthodox Bishops, Old Catholic Bishops, representatives from the Moravian Church, and representatives from the Evangelical Free Churches of England. They had separate conferences on the subject of church unity with committees appointed by the Archbishop. The Conference offered its congratulations on the unity movement in Persia and in Scotland and proposed that the Archbishop should appoint committees to confer with other churches having the same purpose.

The scheme of union of Churches in South India is a concrete example of the world wide movement of church unity. It is a realization in part of the ideal of the Lambeth Appeal in 1920. "It is not the formation of any fresh Church or Province of the Anglican communion under new conditions, but it seeks rather to bring together the distinctive elements of different Christian Communions, on a basis of sound doctrine and episcopal order, in a distinct Province of the Universal Church, in such a way as to give the Indian expression of the spirit, thought and life of the Church Universal." The bodies included in this scheme are the Church of India, Burma and Ceylon, the Wesleyan Methodist Church and the South India United Church consisting of Presbyterians and Congregationalists. Arrangements have been made under which, after a preliminary period of thirty years, it is anticipated that all clergy and ministers officiating throughout the churches to be united will be episcopally ordained. The Conference not only gave its general approval to this scheme but "expresses to brethren in India the strong desire that, as soon as the negotiations are successfully completed, the venture should be made and the union inaugurated. They hope that it will lead to the emergence of a part of the body of Christ which will possess a new combination of the riches that are His." Thus the Anglican Communion in South India has taken the lead and set example before us for the same communion and for other communions as well.

To the churches in Japan where the problem of church unity has just begun to be discussed the South India scheme will be great help for reference, especially as to the problem of creeds and the ministry of the united church.

"Youth and its vocation" was the last subject discussed. The report on this subject begins with these words "we desire at the outset to protest emphatically against the contention that the youth of to-day are, as a whole, less moral or less religious than the youth of a previous generation. On the contrary, we see on all sides most encouraging signs in their responsiveness, their interest in good causes, their passionate desire for social justice and their humanity which often shows itself in act of sacrifice and service." It sympathizes with their intellectual, moral and religious difficulties with which they are faced in a new world where moral standards and religious principles are openly criticized and widely disputed. But at the same

time the report admits that a not inconsiderable section of youth is alienated from the church and all organized religion. What are the causes of the present situation? Among many there are some that call for our serious attention. One of them is the fact that the young fail to find in organized church life the spirit of welcome and fellowship which should be a characteristic of the Christian Society. Another is inconsistency between daily life and the religious profession of church people. Yet another is that the church services often seem to youth unreal, formal and unsatisfying; they often cannot help questioning the sincerity of the preacher and they fail to find in the teaching which they hear the answers to the problems of faith, morals and practice which are exercising their minds.

But on the other hand there is a large class of young people whose religious instincts have found expression in certain organizations which are essentially religious, but have no connection with institutional Christianity; the organizations are the Boy Scouts, the Girl Guides, the student Christian movement etc.

For the remedy of this situation it is desirable that where possible clergy and leaders should interest themselves and take an active part in social welfare work amongst the young, both civic and national.

The situation of youth in Japan is something similar in many ways to that of the West and its remedy ought to be the same to that in the West. In the latter part of the report we read the following words: "We always and ever put first the conversion of the individual soul. It is a heart surrendered to God in love and service that changes the world and itself gets through to the very heart and meaning of life. Francis of Assisi, Joan of Arc, Henry Martyn, and a host of others, who in the days of their youth dared to lose their lives and find them again in Christ, remind us that the reign of God can anywhere and at any time become stupendously actual, wherever there are those who will take Him at His word and live in all its simplicity and beauty the life which He has revealed and given to us in Jesus Christ." I would recommend these words to the youth in this country.

JUVENILE DELINQUENCY

CAROLINE MACDONALD

Quite recently I attended a banquet given in honour of the Chief Judge of the Tokyo Juvenile Court, who had just returned from a tour of investigation abroad. There were present the various employed and honorary officials of the Court and a few others directly interested in the protection of children. More than 200 persons attended the banquet. As I looked over that goodly company, I could not but recall the day in January, 1923, when the Court was formally opened and the first case heard by Judge Kyuji Mitsui, who had been for so long the friend of delinquent children. I acted as counsel for the child concerned, as he happened to be in my charge at the time.

The gathering to welcome Judge Suzuki back to his important task reminded one vividly of the rapid development which this piece of machinery for the protection of children has made within the past eight years since its inception. The Tokyo Juvenile Court includes within its jurisdiction, Tokyo-fu and Kanagawa prefecture; the one in Osaka includes Osaka-fu, Kyoto-fu and Hyogo prefecture. The officials of the Tokyo court comprise five judges, ten probation officers, (eight men and two women), eleven clerks, of whom one is a girl, and five consulting physicians.

A distinctive feature of the Juvenile Courts of Japan is their system of honorary or semi-official probation officers (*shokutaku hogoshi*), who now number 198 (180 men and 18 women) in Tokyo alone. They are chosen from among school principals and teachers, social workers and others having a special aptitude for managing children. These selected workers receive a small honorarium for their services, ranging from about fifty to four hundred yen a year, according to the value of their work. The regularly employed probation officers perform the duties of investigation incident to their position; and the honorary persons do the "human touch" work—if

one may coin such an expression—without which the supervision of the child would be of little value, however necessary the official work may be.

One may pause at this point as well as any other to explain that the nomenclature of the ordinary law courts has been studiously avoided in the Act concerning Juveniles. The Court itself is called *shimpanjo* instead of *saibansho* the usual word; the judges are called *shinpankan* and not *hanji*. The Court does not punish the offender but provides protective measures, and these in turn range in severity from mere admonition to commitment in a House of Correction. Between these two extremes the delinquents may be entrusted to school principals, guardians or other custodians, religious institutions, probation officers or reform schools. Within the territory included in the jurisdiction of the Tokyo Court 26 protective associations are listed to which delinquents may be designated. Among these are 9 Buddhist, 3 Christian, 2 Tenrikyo, 2 Shinto, and two official institutions, and 8 others of doubtful origin. The two Houses of Correction—one in Tokyo and the other in Osaka—to which the most recalcitrant are committed, are operated under the control of the Department of Justice, to which the Juvenile Courts also belong.

A juvenile in the sense used in *The Act concerning Juveniles* applies to any person under 18 years of age, but children under 14 years of age do not come under the jurisdiction of the Juvenile Court unless committed thereto by a prefectural governor. Juveniles who have committed crimes for which the penalty in an ordinary court would be capital punishment, life imprisonment, or imprisonment for more than three years (with or without hard labour), or juveniles over sixteen years who have committed crimes, do not come under the jurisdiction of the Juvenile Court, unless committed thereto by an ordinary court or the procurators' office. Juveniles being dealt with under the ordinary penal procedure do not come under the jurisdiction of the Juvenile Court. Any person who considers that a juvenile should be brought under the jurisdiction of the Juvenile Court may give notice of the same to the Court, which in turn may handle such a case at its discretion.

The following statistics of the Tokyo Juvenile Court for the years 1923—1926 (inclusive) indicate to some degree the work of the Court and the problems with which it copes.

1. *Kinds of offences.*

Thieving	5573
Fraud	1693
Gambling	870
Violence.....	573
Rape and Indecency	31
Incipient cases.....	306
Miscellaneous	2120
Total	<u>11166</u>

2. *Standard of Education of offenders.*

	Boys	Girls	Total
Illiterate.....	190	39	229
Had attended school	1986	194	2180
Finished primary school	3353	311	3664
Had attended Middle School.....	1310	65	1375
Finished Middle School	36	7	43
Total	6875	616	7491

3. *Environment.*

Living at home.....	2685
Not living at home	<u>4806</u>
Total	7491

4. *Occupations.*

Industry (factories, etc.).....	28%
Business (shops, etc.)	20%
Miscellaneous.....	30%
No occupation	22%

5. *Cases examined.*

	Boys	Girls	Total
1923	1707	162	1869
1924	2799	226	3025
1925	3150	253	3403
1926	<u>3061</u>	<u>294</u>	<u>3355</u>
Total.....	10717	935	11652

These figures do not necessarily imply that juvenile delinquency in Tokyo has increased; they rather indicate that the efficiency of the Juvenile Court has improved and its scope widened.

The proportion of juvenile girls is seen to be small, namely, about eight percent of the total number. The reason is obvious. Girls cannot wander about as freely as boys nor get into mischief

as easily. Women have not yet got equal opportunities with men. Women are not without responsibility for crime, however. Japan is not the only country that has a saying, "In the shadow of every crime is a woman."

Passing on to the subject of Protective Measures, the best results are said to be obtained with the children whose former employers give them a second chance and assume responsibility for their reform. It is interesting to learn that the number of such employers is considerable. Similar good results are not obtained when children are returned to their homes. This is to be expected. Unless we are homoeopaths we can scarcely hope to cure the disease with the cause. Home conditions which contribute to a child's delinquency cannot be expected to provide the remedy.

Delinquents who require restraint are sent to private or official institutions, the number of which are increasing with a growing sense of social obligation on the part of the public. Not long ago I visited three of these private institutions. One under the auspices of a Tenrikyo believer took the form of a market garden on rather a large scale, with extraordinarily good greenhouses attached. The institution is self-supporting. The Tenrikyo believer told me, with a flush of pride at the achievement of a clever plan, how he prevented the boys from running away by clothing them in very shabby garments when he sent them out to work. Those most likely to run away were clothed most shabbily! He also explained that he was interested in unfortunate boys because he had been badly treated himself when he was a child. His wife has a similar type of work for delinquent girls.

We visited a small home for girls which was established by the late Lady Kujo, the eminent Buddhist social worker. The inevitable sewing lessons were going on. "Can woman live by sewing alone?" It is quite certain that they can no longer earn a living only by sewing.

We next called to see the Women's Home under the management of the W.C.T.U., and learned that the girls there are much sought after in marriage, the presumption being that those inured to the uses of adversity will make good wives. One can only hope that the institutions for delinquent boys are turning out equally good husbands.

It is impossible to make a comparative study of crime either among adults or delinquents. The function and jurisdiction of the

Juvenile Court in Japan are limited, while in some countries the scope is wide. I heard a boy admonished in a children's court in Canada for not having had the tail light of his bicycle lighted. When statistics are being collected he will be included in the crime wave. According to official statistics, Canada has a higher crime rate than Japan. In Canada drunkenness is a crime. Both drunkenness and murder count one each in a table of statistics.

The government of Japan did well in the beginning to establish only two courts to experiment with methods of dealing with delinquency, rather than to widen the sphere of activity before either judges or probation officers were trained for their duties. The fact that within eight short years, among which is included the tragic year of the earthquake, the Tokyo Juvenile Court has been able to muster more than thirty regular officials and 200 semi-official workers, bespeaks a wider usefulness in the future for the work of protecting the young members of the community.

THE SPIRITUAL VALUE OF THE KINDERGARTEN

Z. HINOHARA

I should say to begin with that I write not as one who is a specialist in kindergarten work, nor indeed in any kind of educational work, but as one who is deeply interested in this form of work as something which has a vital relationship to the very ends of religion. It is because of this conviction that I have had an intimate association with kindergartens for over twenty years.

I believe in the first place that the kindergarten has a distinctive place of its own in the realm of man-making. There should be a place to which every child could go and have a good time, and so enter into that joy of life to which as a child it is entitled. Further, this age of childhood is one specially suited to form a life's experience. Through its feeling of pleasure the child goes on to learn the meaning of beauty and goodness, and to a certain extent the sense of the presence of the invisible God. And so by perfectly natural means a child of kindergarten age comes to think of the goodness of God. Once they have made such a beginning they can go on the more easily to understand the fuller Christian life.

I know a group of children of good character who have come to have such a faith in Christ; they seem to understand the Christian experience better and more quickly than their elders. There is no point in driving them first into that experience of which St. Paul writes, however valuable such an experience may be. It surely is not the will of their heavenly Father that they should suffer thus before we try to lead them to Christ?

Again, it is a well known fact that parents are often deeply influenced by the example of their children in their homes. Their young life and sweet acts and wise sayings make an impression far more than they ever realize. And yet, why is it that so few parents of kindergarten children, especially mothers, become Christians?

There seems to be two reasons. In the first place too many mothers have not yet succeeded in grasping the purpose and value

of the kindergarten. They simply send their children there in order to be free of them, so that they may do their own work without being disturbed. Then again it is often because kindergarten workers lack evangelistic enthusiasm. They prefer not to be regarded as 'women-workers.' Of course they are not 'woman-workers' in the technical sense of the term; and yet why should they not be? Are they not trying to put into the hearts of the little ones the 'mustard seed' of a God-fearing God-loving spirit? This work will be almost blotted out if they have at the same time failed to win the mothers for Christ. Once the children have left kindergarten and are back in the non-Christian atmosphere of home and school, the life-seed so carefully sown will dry up even if it does not wither entirely. If kindergarteners really love their children, they will do their very best to introduce Christ not only into their hearts but into their homes. As a result a willingness to co-operate with the pastor is one of the most important factors for successful kindergarten work.

It goes without argument that the religious training of the kindergarten when rightly given lies at the very basis of their character building. The pathos of it all is that this special training is very often dropped entirely once the children are through with their kindergarten. The only hope for keeping hold of them lies in the Sunday School. The latter takes the place of the kindergarten. To be unable to continue this training begun in the kindergarten is a very unsatisfactory state of affairs. In a country like Japan the Sunday school is the only organization to continue this work, and yet what proportion of the children go on there?

This shews that the kindergarten teachers have a dual responsibility. They must be Sunday school teachers as well as kindergarten teachers. Indeed they must be Christian workers all through or the *raison d'être* of the kindergarten disappears. The true kindergarten is not merely a day nursery or a preparatory school for the primary, as is often the case.

It is clear therefore that a kindergarten can only hope to be successful if it has willing and devoted Christian workers for its teachers. Whether it is to be of value from an evangelistic view-point depends on whether it can secure for its teachers kindergartners who will have a real evangelistic spirit.

It seems to me that in a country like Japan we should train our

workers to be 'missionaries,' whether afterwards they intend to take up the line of a deaconess or a kindergartner, a nurse or a day-school teacher. The supreme purpose of the graduates of such training schools should be to bring souls into touch with God. The success of Roman Catholic workers in educational and social work lies just here. They do not profess merely to teach religion at their schools or hospitals; they believe thoroughly in the salvation of souls. They are one in their aim and live and work accordingly, and they achieve their purpose.

Religion should be presented to every child as something which lies at the basis of all its life, and therefore the religious element should not be lacking in the kindergarten-training as the religious motive in the hearts of all its workers. Without this training it is not real; it is simply teaching them to look after the body without regarding the personality.

But let me add a final word. When a child has been through a Christian kindergarten, it is nearly always true that he or she in after days is in some way different from other folk. Certain foot-prints of Jesus have been stamped on their lives which nothing can blot out, even though they may not go on to the perfect Christian personality.

THE SUNDAY SHOOOL AS AN EFFECTIVE PART OF THE CHURCH

TAKESHI UGAI

Does Jesus Christ mean any thing at all to Japanese childhood? I think He means everything to them, for He is the true discoverer of the Japanese children. In Japan, Shinto and Buddhism have been long in existence and have exercised an influence over the people, affecting their individual, family, social and even national life. But neither of them seems to have ever made a true discovery of the children, for neither has had any clear and definite teaching about children as such, or any convincing and guiding principles concerning them. They seem to have entirely overlooked the true worth, the real interests and the vital welfare of the children.

Jesus Christ was once again introduced to Japan by a few devout Christian missionaries seventy years ago and through them He was discovered to the Japanese children. They were as pure, innocent, teachable, and fresh from the living God as were the children of Judea nineteen centuries ago. As the Bible has been translated into the Japanese language, and printed and placed within the reach of every one, His teaching concerning the children and His personal example and way of treating them, so clear and definite, so plain and convincing, so tender and beautiful, have come to be readily understood by the Japanese. As an inevitable consequence children have come to be treated as objects not merely of tender affection, but even of reverence, for do they not possess the image of the living God, the Creator, stamped upon their souls?

I remember some time ago, a school principal addressing a mothers' meeting; he said, among other interesting things, "I look upon my pupils with awe and reverence, as I recognize in them some thing very noble and holy. Without a such conception of them. I would not dare and could not try to educate and help develop them." He was a secular educator and not a Christian, but he evidently held a very clear Christian idea.

Again Jesus Christ has come to Japanese children as their true spiritual teacher. Religious education and the training of children, as we now understand them to be, were unknown to the Japanese people for many centuries; but to-day they have come to be regarded as very vital and important matters for the perfect growth and development of the children, not only by the Christian people and the Christian church, but also by public educators and even by the Shinto and the Buddhist priests. The recent National Convention of Shintoist, Buddhist, and Christian Sunday School teachers clearly proved this fact.

A little while ago, by special invitation, four prominent public school teachers met with six Christian ministers at the Methodist parsonage here at Kamakura. For five long hours, we sat together and freely exchanged our views and thoughts upon various subjects, including the religious education of children. Every one present emphasized the need and importance of it as never before, and the teachers in particular paid high regard and praise to the Christian Church for her worthy effort in this particular matter through her Sunday Schools.

Christian Sunday Schools have been in operation in Japan during the several decades past. It is not certain who was the organizer of the first Sunday School. The Rev. Dr. Julius Soper was, however, one of those early missionaries, who opened a Sunday School in his own premises at Tsukiji, Tokyo, and the late Mr. and Mrs. Sen Tsuda are said to have been his first pupils in those early days. The earliest Sunday School teachers' training institute held anywhere in Japan, so far I know of, was the one held in Tokyo in the summer of 1899; it was promoted by Hiromichi Kozaki, Naomi Tamura, Tokuji Komuro the writer and one or two others. It was held in the old Reinanzaka Congregational Church and lasted for three or four days. The late Kichitaro Mito, known as the friend of children, enthusiastically made his way from far Uwajima and remained throughout the entire session, making some notable contributions. The next noteworthy institute of a similar kind was held in the Methodist Church at Kamakura, in August seven years later. Its sole premoter was the writer himself on his own responsibility. Nevertheless, it was largely attended by Sunday School teachers belonging to many denominations from Tokyo, Chiba, Saitama, Gumma, Ibaragi, Kanagawa and Shizuoka

prefectures. It lasted for four or five days. As days went on interest became so deep and enthusiasm so intense that a proposal to create an effective organization for the purpose of promoting the Sunday School work throughout Japan was unanimously agreed to and a committee of five was at once nominated and approved with full power to act in any way desirable. The personnel of this committee consisted of Naomi Tamura, Tokuji Komuro, Yugoro Oikawa, Takeshi Ukai and one other. They met several times in Tokyo for consultation, framed a constitution and were about to take steps in sending forth a general call for the proposed organization, when, most providentially the late Dr. Frank L. Brown, a specially appointed representative of the World's Sunday School Association, arrived in Japan with the express purpose of helping and promoting the Sunday School work in this country. Altogether his coming was most timely, and in January, 1907, at his invitation, a few representatives of the Japanese Federation of Churches with Rev. Hiromichi Kozaki as the leader, and a few representatives of the missionary body with Dr. J. C. Greene, as the leader and also a few representatives of those committee men mentioned above, including the writer, met in the Methodist Publishing House Building in Tokyo, and the organization of the National Sunday School association of Japan was effected. The late Judge Taizo Miyoshi was its president, Takeshi Ugai its first secretary; Kichitaro Mito and J. G. Dunlop were appointed local secretaries. The first national Sunday School Convention was called at Shiba Church in May of the same year. It was a large and representative gathering and was certainly an epoch-making event in the Sunday School work in Japan, and marked the beginning of the rapid strides in its progress. The World's Tenth Sunday School Convention in Tokyo in October, 1920 was another epoch-making and deeply significant event, not only in the Sunday School work, but also in the whole Christian work in this land.

For nearly two decades and half, Sunday School work in Japan has grown and improved, and yet it is not yet what it ought to be. Our Sunday Schools are looked upon as organizations largely for children and rather loosely connected with the church. Rooms and equipments are mostly poor and meagre. Not all of teachers are what they ought to be. Nevertheless when we come to study some of the results they have produced, we are amazed to find the

effectiveness of the work in producing fine men and women; they have made a telling contribution to the growth of the Christian Church and the expansion of the Kingdom. The late Bishop Uzaki repeatedly said at public meetings: "I am a product of a Sunday School." The same statement could be made by many ministers and woman evangelists of all denominations. Some time ago, I put a question to a group of about twenty Christian men and women one evening: "Will you not kindly tell us in a few words how you were led to become Christians?" In response, nearly every one confessed that either he or she was led to believe in Christ as the only and personal Saviour, while in Sunday Schools. The late Dr. Masahisa Uemura told me once that a large number of candidates for the baptisms in the recent years came from his Sunday School. This great pastor certainly knew well the real worth of our Sunday School work. One of the most thoroughly organized and carefully equipped and well conducted Sunday Schools anywhere in this country, might be said to be the one connected with Reinanzaka Church of which the venerable Dr. Hiromichi Kozaki has been for many years and still is its pastor. What does this very fact tell us,? Surely that in his long and varied experience and ministerial life of half century, Dr. Kozaki has come to know and recognize the worth of the Sunday School work. It was only last Sunday that I had the pleasure of having in my congregation, Mr. Seinosuke Okue, who was formerly known as a railroad builder in connection with the Okura Firm in Tokyo and more recently as a fruit grower in Livingstone, California. He was the chief means of leading Miss Aiko Zako to Christ. Miss Zako used to attend a Sunday School in the neighbourhood of her home where she had an opportunity of receiving some Christian instruction; when later she was sold into the hands of a wicked doer, a precious Scripture verse, engraved deep upon her mind as it was given to her in her Sunday School, proved enough to save her from falling into a life of degradation and sin. She has been crippled and an invalid now for many years, but she has lived a wonderful Christian life of faith, prayer, endurance and even good works. She has composed a good many Christian poems and written several books, wherewith she has been influencing a great many lives Godward. Truly she too can be said to be a product of our Christian Sunday School.

Although our Sunday Schools have not been and still are not what they might and ought to be, nevertheless they have made a note-worthy contribution to the Church and the Kingdom. Once the meaning of Christian Religious Education comes to be fully understood by our Christian leaders, and not only our Sunday Schools but also our churches themselves are thoroughly and completely reorganized so as to carry on effectively Christian Religious Education in the latest and most modern sense, then our Sunday Schools will be able to prove themselves to be really an effective part of our church work. But this means that our Sunday Schools must be first made an integral part of the Church, and not left as loosely connected as they have been; the whole Church must become the sole agency for Christian Religious Education of all age groups from the youngest to the oldest within the church and also within reach of the Church. It is my strong conviction that the Christian Church in Japan should put an emphasis upon educational evangelism as never before, for it will be the surest and after all the quickest way of winning Japan for Christ. To this very end, we should study anew the meaning of Christian Religious Education, its objectives, its processes, its curriculum and materials and its effective agencies and kindred subjects and, as we come to understand them the more, put them into practice. Just recently I have had the rare privilege of spending three months with Rev. Dr. Wade Crawford Barclay, Secretary of the Joint Committee on Religious Education of the Methodist Episcopal Church of America, travelling with him all over Japan from one end to another, listening to his clear-cut, rich and stimulating lectures, and getting wise and ever resourceful advice on a great many questions relating to the work of religious education in our Sunday Schools. The result is that my belief and conviction have been greatly strengthened and intensified.

Robert W. Babson, a well-known and an authoritative statistician in America, had recently an extremely interesting and important paragraph in his article on the meaning of Religious Education to American Life, under the title of *Exploring the Invisible*. He said,

"The late Charles P. Steinmetz, who was recognized by the General Electric Company and other similar organizations as the world's foremost electrical engineer, was once visiting my home. While talking over with him prospective future inventions in connec-

tion with radio, aeronautics and power transmission, I asked him, What line of research will see the greatest development during the next fifty years?

After careful thought, he replied, Mr. Babson, I think the greatest discovery will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of man and history. Yet we have been merely playing with it, and never seriously studying it, as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which, as yet, have hardly been scratched. When this day comes, the world will see more advancement in one generation than it has seen in the last four.

In my opinion, therefore, it is upon the Sunday schools of America that the future of America depends. They represent the greatest organization for good that we have. I have sometimes thought that if I were a minister, one of my foremost objects would be to push religious education. In the final analysis, our real assets are boys and girls, and not our money, our railroads, our ships, or our farms.

The following statistics will illustrate how immensely important is the church's asset of children and young people.....Every year, in the United States alone, there are over a million and a half new listners to hear the Church's message. Every year, that tremendous new group leaves the rank of infancy and becomes old enough to be appreciative of the Church's teaching. This means that the church at all times must give the utmost attention to the children and the young people.

At present, I am informed that the average number of Sunday school pupils to a church is 114. This number, per church, is steadily rising. Twenty years ago there were only 88 pupils to a church; by 1916 this number was 107; and it is now 114, a growth of thirty per cent in two decades."

What Mr. Steinmetz said of the United States is equally true of Japan. What can be said regarding the statistics of the Sunday Schools in Japan, I can not be certain. According to the latest statistics,

printed in the *Christian Year Book* for 1931, however, there are now 161,996 pupils in 2,353 Sunday schools of 23 denominations working in Japan. This means that the average number of pupils to each school is 62. It is rather an exceedingly small number, when we remember that there are at least 20,000,000 children of school age and an almost equal number of young people in Japan. Why have we not a very much greater passion for bringing them into our Sunday schools for the purpose of giving them the Christian religious education? They are the real assets of the Christian church as well as the nation.

Again, the desirability of teaching children in small groups is being recognized more and more by modern educators everywhere. Our Sunday schools in this respect have a decided advantage over the public schools, because a comparatively larger number of officers and teachers are connected with them; but we must be conscious of the fact that many of our Sunday school teachers are not specially trained for this very important task. Well prepared teachers are the key to the success of religious education. One of the outstanding problems to-day is the training of teachers. I am glad to notice that more and more attention is being given to this very matter by the National Sunday School Association of Japan as well as by several denominational Sunday school Boards.

Our Sunday schools even in a comparatively undeveloped state have made some worthy contributions to the Kingdom and proved themselves to be effective part of the church in the past decades. When well developed, they will most surely become a vital part of the church. The recent national convention of Shintoist, Buddhist and Christian Sunday school teachers among other things unanimously declared Sunday to be the day for religious education throughout Japan. Is it not then high time for us Christians to stand for a far better and much more enlarged work of Sunday schools in the field of Christian religious education? We should no longer be content to treat our Sunday schools as incidental to the task of the Church itself; but rather put them in the front rank of the our religious programme not only for the sake of children and young people, but also for the sake of the conquest for Christ of this our beloved country?

THE SCOUT MOVEMENT AND THE CHURCH

GEORGE S. PATTERSON

"In the light of modern psychology it is now demonstrable that effective learning takes place in specific and concrete situations. This conviction is far removed from the traditional idea that learning has its beginning point in more or less abstract ideas which find their 'application' or 'expression' in some form of practical activity. It is equally far removed from the conception that an idea tends to pass over into action.....It is a misguided procedure to begin the reconstruction of conduct solely at the intellectualistic level.....A way must be found for basing education upon the actual situations which people face and the responses which they make to these situations.....It is equally important that in the end learning arrive at an understanding of the processes of life that can only come from some degree of detachment from the immediate, the specific and the concrete. The supreme end of character-education as of all education is *understanding*." (William C. Bower, *Character through Creative Experience*—Pp. 144, 145, 155.)

Much of our church work with youth has followed the misguided procedure of attempting to reconstruct conduct solely at the intellectualistic level. We have proceeded on the assumption that teaching, especially Bible teaching, would have a direct effect upon conduct. Increasing recognition of the truth that ideas do not tend to pass over into action has led the Church more recently, through the conduct of mid-week activities and through the relating of its own work with youth to the concrete situations they are facing at home, school, and in the community, to take the realm of action into its purview as well as that of ideas. A religious educator in America a few years ago suggested that if leaders interested in the character education of their boys had to choose between leading them in Bible study or in baseball, they had better by all means choose baseball. He would probably not be considered so heretical to-day as he was at that time.

The idea has come to be rather generally accepted that mid-week activities for boys are desirable. Its acceptance rests on some such beliefs as the following:

Education comes through all the experiences of life beginning with birth.

Learning takes place most effectively when interest is keen. As early as Plato's time, that seer had observed that "knowledge which is acquired under compulsion has no hold on the mind."

Learning is active not passive. Even knowledge is not received but acquired. Boys learn by doing things not by being told about them.

The acquiring of right knowledge does not guarantee that right actions will ensue. The building of character involves the practice of desirable habits as well as the acquiring of right ideas.

It is essential that church teaching somehow be related to the activities of daily life.

This relationship can probably be most effectively secured and maintained if the church itself will enter into certain of these activities with its youth, although the problem will still remain of effecting a transfer of learning from these situations to those where the church does not operate directly.

The present article is addressed particularly to those who wish to act upon these beliefs as well as to accept the idea, and who may therefore wish to consider the possibilities of the Scout programme as an aid to them in reaching their objective.

Scouting began in Japan through the initiative of individuals here and there, who had learned of the movement in other countries, but it was not until 1922 that any national organization was formed. That year the visit of the Prince of Wales to Japan was made the occasion for bringing the scattered groups together and organizing new troops under the formal organization of the Boy Scout Association of Japan (*Shonendan Nippon Remmei*). The Association is an independent organization but receives help unofficially from the Ministry of Education in whose building its headquarters office is located. An official from the Ministry also serves on the Association council, which employs eleven full time officers. This organization has grown steadily until in 1930 there are 732 troops registered in 45 prefectures with an enrollment of 71,920 scouts. There are in addition many troops carrying on the Boys Scout programme without being registered at headquarters. Scouts (*Shonen Kenji*) range in age from eleven to eighteen years with the Wolf Cubs (*Yonen Kenji*) organization for boys from eight to twelve. At present the majority of the scouts are enrolled in the latter group.

The principles of the Boy Scouts in Japan are much the same

as in England or America but with certain adaptations which permit an emphasis on what is considered the essential Japanese spirit. These adaptations are more apparent in the Scout programme proper than in the Cubs programme which has been promoted for a shorter time. Further adaptations will probably be made in the latter during the next few years. But in general the scouts operate on the principle of the Scout Oath and the Scout Law as known in the West. The programme of tests with accompanying badges and the division of the scouts into the classes of first, second, and tenderfoot, are all very similar.

Very great emphasis has been placed in Japan on the training of leaders, a feature whose virtue has been recognized by other national movements. Most of the scoutmasters are secured from among school teachers, although in organizing troops appeals are made to various social groups for volunteers as leaders. Training courses lasting three or four days are held for new leaders sometimes under local auspices, and sometimes under those of Headquarters. Special training for leaders is provided at summer camps where two classes of leaders are developed. When scoutmasters have completed their training they enter a scoutmasters' organization. This is very active, especially in the larger centres, and has much to do in making suggestions for the determining of policies. There is a national meeting of this organization once a year and gatherings of local chapters much more frequently. A publication *Fuji* (Not Two) is issued once or twice a year for the discussion of scoutmasters' problems. During the last six years about 1200 scoutmasters have received training.

While the values of scouting should be looked for in the programme rather than in the organization, and while the organization itself may lead to certain dangers if care is not exercised, yet without doubt the organization itself offers one value which churches in their work with boys may well seize upon. Here is something definite, concrete, tangible. There is a headquarters to whom one can write, a handbook telling how to organize, a magazine that comes to hand once a month, directions as to how to get a uniform and wear it, a word "Boy Scout" that stands for something concrete in the boy's mind—the young leader need not grope blindly wondering where to begin; here is a tool of great usefulness which he can use.

It is, however, in the use of the programme that scouting ought to prove of greatest usefulness to us in our church work with boys. The scout movement does not seek to supersede but rather to supplement the work of home, school, and church. In the West the church from the beginning recognized the value of the tool which the scout movement made available, and thousands of troops are conducted under church auspices. In Japan figures are not available but it is the opinion of one well informed scout leader that not more than five troops are conducted under church auspices. Yet leaders of the movement strongly desire churches to take up the programme; nor is there the slightest objection to the incorporation of religious teaching in the programme of any local troop.

The values of the programme are well known. The basic fact is that boys are presented with a great variety of things to do which appeal to them. At the same time they are faced with a statement of purposes and ideals embodied in the scout oath and scout laws. While it is fully possible for these two sets of activities and ideas to remain quite unconnected in the boy's mind, yet their common incorporation in the scout programme provides the opportunity for the leader to see that they become related. His opportunity is a very practical one because he is with the boys while they are doing these interesting things together. If now his scouts are also the members of his Sunday school class, he has the further opportunity of considering with them ideas which are no longer abstract but which have come out of their activities. After being refashioned on Sunday, these ideas may enter into activity again to reconstruct it on a higher level. Through this continuous interaction between activity and reflection on its meaning, understanding—"the supreme end of character education"—is achieved.

Further specific values come through contacts with other scout troops and through participation in co-operative community service. The international emphasis in scouting, too, relates the boys of each troop to a worldwide brotherhood which is yearly establishing more international contacts. Several troops from other countries have already visited Japan. Delegations from Japan attend the international jamborees. So far the delegates have largely been adults but more boys will go in the future. A troop from Japan left for Siam last month and another is going to Java this month.

Certain criticisms of scouting and possible dangers should be faced frankly by any who consider using the programme.

The programme is not a panacea. Leaders of boys who become scoutmasters will not find their problems automatically solved. Neither is it a drug chest with prescriptions prepared for defined cases. It is rather a storehouse rich in suggestions and experience on which the leader may draw for help in meeting his own situation. This suggests one feature of the programme which has been the cause of considerable criticism from educators, namely, that while the interest of the boy is appealed to in general, yet the arrangement of tests in series for the various classes of scouts makes the programme rigid and unadapted to meet the interests of the boys as they arise. This is a valid criticism of the programme as it is organized and as it has usually been administered. It is gratifying, however, to know that the authorities in Japan make the important concession of allowing scoutmasters to change the order in which a boy may take the tests if this is necessary to meet his interests. It is no longer necessary for him to pass all the tests of one class before beginning on those of the next higher class.

This suggests a further possible danger in the use of the badges. Lack of space forbids a discussion of the place of rewards in an educational system. It is important however for church leaders to be aware of the possible dangers lurking here. Briefly, educators seem to tend towards the position that rewards may sometimes be necessary in an educational scheme as a sort of scaffolding, but that they may easily defeat their purpose by causing boys to regard them as the end for which they strive rather than to find satisfaction and values in the activity itself.

Attention is frequently called to the danger that the scout movement shall become too closely related to military agencies, or that leaders shall use the paraphernalia of scouting such as uniform, equipment and drill, to instill militaristic ideas. This danger seems in most countries to have been successfully avoided. Leaders of the movement in Japan think the idea is nearly altogether discredited here and feel that a very large percentage of the leaders are approaching their work from an educational standpoint.

The difficulty of holding boys in the scout organization over a period of years is one that must be faced. In the West there is a

strong tendency for the boys to abandon scouting at fifteen or sixteen years of age. In Japan at present the greatest loss comes when the boys enter middle school. The scout movement itself is constantly devising measures to combat the tendency and it is one which the local leader must keep in mind and prepare for. With strong local leadership it can no doubt be largely overcome or postponed. Leaders will wish however to give attention to the more fundamental question as to how long it is desirable for boys to remain in the organization, and plan for other means of dealing with the problem of programme when the scout programme itself has been outgrown.

Churches planning to organize scout troops would be well advised to get in touch first of all with the local scout authorities—there is one in each prefecture. Through their co-operation communications can be established with the national headquarters. If it seems desirable, however, communications may be addressed directly to the Boy Scout Association of Japan at the Ministry of Education in Tokyo, where handbooks of instructions are gladly made available.

JUVENILE WORSHIP AT FUJIMICHO CHURCH

TAMAKI UEMURA, B.D.

What is to be done for boys and girls of the 'leak-age'; for young people of the middle school age do drop away from Sunday school, before they are ready for church life? This question drew two men of Fujimicho Church often together in prayer and discussion ten years ago. One of those two was Dr. Masahisa Uemura, the Pastor of the Church, and the other Professor Tadaokhi Yamamoto, the Superintendent of the Fujimicho Sunday school.

Consequently, a plan was drawn up for a monthly afternoon service, particularly for young people of the age in question, but admitting any who desired to attend. The numbers were usually a hundred or thereabouts. The preachers were Mr. Uemura on most occasions and sometimes Mr. Minami the assistant minister and Professor Yamamoto. Gradually the service was made for young people exclusively, and the time was transferred to 8.30 a.m. at the regular Sunday School hour. It meant that they did not receive a class instruction on this particular Sunday morning.

Experience made it evident to the leaders that the plan contributed much to the religious life of the young people and provided them with discipline for future church life. Ten young people were chosen to perform the duties of elders of the Juvenile Church. Those ten did the business preparations for their worship and conducted the services themselves. They were the main administration body, Professor Yamamoto being their adviser. The secret of their progress lay in their prayer meetings held at Professor Yamamoto's house.

The growth in faith and works of those young people was conspicuous within the first five years, at the end of which Professor Yamamoto was unshakably convinced that the solution of the 'leak-age' problem for Fujimicho Church lay in juvenile worship. Services were increased to twice a month, and after a while every

Sabbath saw the youthful worshippers gather in praise and prayer and listen to a sermon specially delivered for them. After worship there was half an hour mass singing under an instructor. This condition has continued ever since.

The committee now consists of sixteen members' eight boys and eight girls—from the first year of the middle school are elected one boy and one girl, from each of the second, third, and fourth years two boys and two girls, and from the fifth year one boy and one girl. This proportion is explained by the fact that the first Year people are still unused to the work, while the fifth year people are busy on account of the end of their school life, the remaining three years affording the main material for the committee. How are the committee elected? Professor Yamamoto and the 'old boys' (including the 'old girls') recommend candidates, more than double the number of the committee to be elected. The 'old boys' are those who have already transferred their membership to the grown-ups' Church. One of the 'old boys' is chosen as the adviser for the committee and recommends preachers whom the committee consider. The adviser and the other 'old boys' are always ready to help when they are wanted. An election of one half of the committee takes place once a year.

The committee draw up the programme. They almost beat grown-ups in exactitude and promptness, while their attitude in conducting services is natural and reverent. They seem to love their 'own church' with loyalty and pride.

Of the members of the Juvenile church more than a half become baptized or confirmed, as the cases require. Last Christmas some ten or more boys were baptized. Professor Yamamoto usually gives an encouraging touch in good time to those whose faith is ripe for baptism, and they receive special instructions as to the essential doctrines of Christianity. They need this time of preparation in order to bring into shape what has certainly hitherto been their precious property but perhaps somewhat vaguely. They have followed Christ as their only leader. Nay, they have had some experience of forgiveness of their sins and the inflow of the power of the Spirit. The special period of preparation only emphasizes these facts before their sight.

There seems to be no barrier-making line between the juvenile and the grown-up bodies. The step into the latter from the former is natural and gradual. They have all the while been breathing the spirit of the church and disciplined in church life. Those baptized or confirmed continue their membership in the Juvenile church until they finish their school. Of the juvenile church members one-fourth attend also the grown-ups' service at 10 a.m. They do so entirely of their own will.

We believe that the education of the young people in our church centres around this juvenile worship. The education that precedes, i.e., that of the primary and junior departments are streams flowing into this pool of the juvenile church. We do not underestimate the education of the younger. Far from it! But they must be definitely led on to reach this pool, where they are in turn to be trained for a share in the ocean of the greater church life.

In a city like Tokyo whose population is scattered over a tremendous area, it often is difficult for parents to send their children to the Sunday school of the church they belong to, on account of distances and congested traffic. Professor Yamamoto believes that the primary and junior departments may be held locally in groups at the houses of some members, with proper sets of teachers. When they come to the middle school age they shall be gathered into one pool, i.e., the juvenile worship of the mother church.

Professor Yamamoto is still the superintendent of the Sunday school of Fujimicho Church, even though his main work is found in the juvenile church. He invariably visits the younger children every Sunday, but he trusts that the body of very earnest and capable teachers can be responsible for their education.

Recently juvenile service has become recognized by others. I believe there are several churches where it is successfully practiced. The Alliance of the churches of Yokohama and Tokyo hold a joint juvenile service once a year, going round different churches.

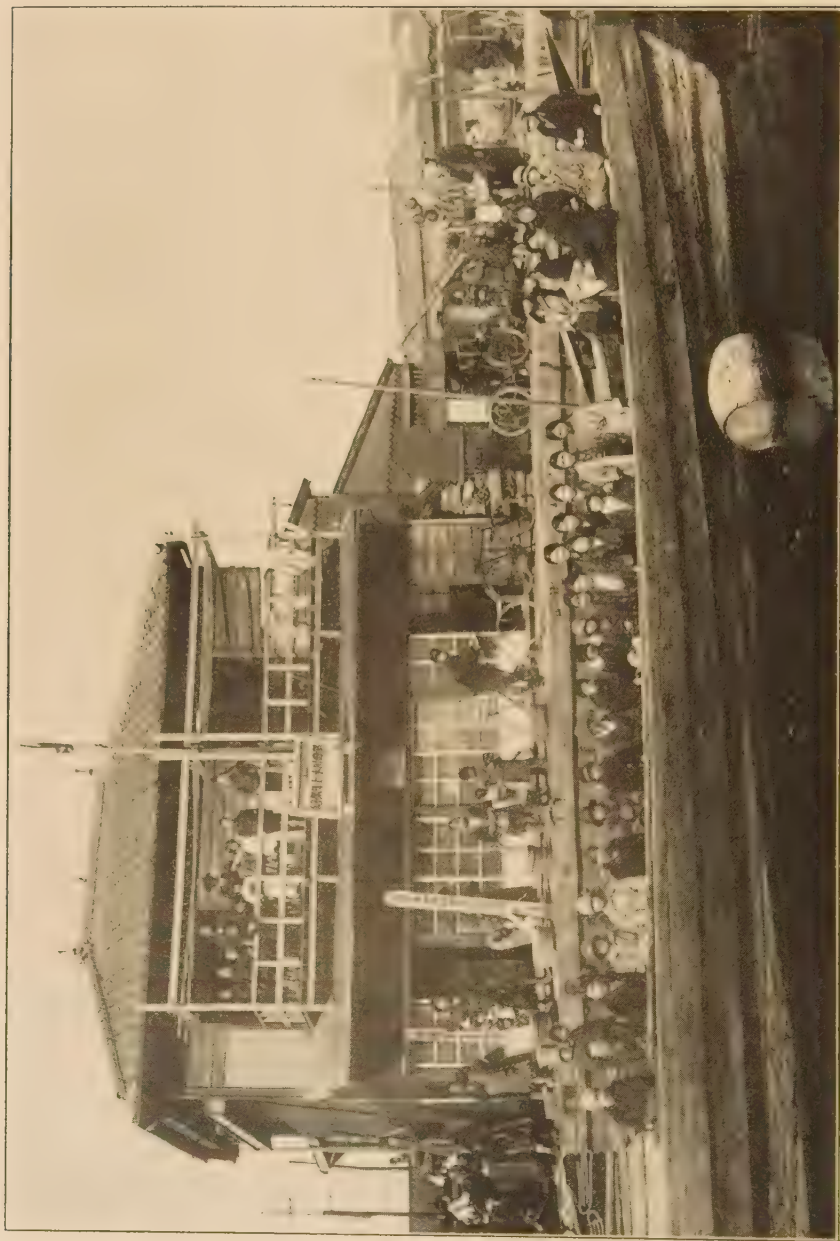
The Sunday school of Fujimicho Church acknowledges failures in many lives, but in its juvenile services it has been decidedly successful. Its membership is now about a hundred, of whom three-fourths attend the services. Professor Yamamoto believes that they

may be led to have a fuller understanding of the problems of the present times as citizens of this country and of the world. They are already learning by experience what a desirable general election is like, what women's suffrage can contribute, and how voluntary offering is superior to taxation. They are waging war upon the materialistic spirit of the age by undertaking two evangelistic meetings in a year. On such occasions all members are called to strenuous effort to gather youths of the outer world. About three hundred come to these meetings.

There are one or two difficulties. First, what are to be done to those who are never elected to be on the committee? They are missing a great deal. At present Professor Yamamoto does not side with the plan of appointing committee by turns. Youths should learn to respect general concord in Government. Second, there is a feeling of attachment to the old class scheme. There must be ways of supplementing this lack without losing anything of the benefit of the juvenile worship.

At Fujimicho Church the boys after the fifth year of the middle school are supposed to belong to the Young Men's Association. The members of this association are often people who have had no juvenile training. How to introduce into it the spirit nourished in the juvenile worship without checking the spontaneous activities of those who have not had the same opportunity is an important question. Accordingly a group of the "old boys" has formed a study circle to discuss and to pray for the healthy growth of the Young Men's Association. This study group will be dispersed, when a powerful group of leaders in the Young Men's Association will come into existence.

Fujimicho Church owes the origin of this interesting development to the late pastor and the present Sunday school superintendent. The former passed away years ago without seeing its present development. The latter, Professor Yamamoto, has been watching it stage by stage with parental affection and wisdom. His personality, at once vigorous and gentle, courageous and thoughtful, has contributed to the Juvenile Church much more than can be definitely stated. After all everything is to centre around personality.



The Settlement and its first family of canal boat children.

THE CHILDREN ON THE CANALS

L. S. HALSEY

"I came to school this morning from my little 'boat-home' in Shimbashi, but I have no idea where my home will be this evening when I return. If I do not find the boat at Shimbashi on my return from school I usually go to a Mr. Matsumoto who works in the Godo Kaiso Company in Shibaguchi to find out where I am to go next.

The other evening after having a happy day at a school picnic I started for home, which was to have been in Fukagawa Inabori, but when I got there I was told the boat had gone to Shimbashi. I followed the boat as fast as I could go and got to Shimbashi about 10¹⁵ p.m., only to find that my father who always had to move according to the schedule, had already left there without waiting for me. There was nothing else for little me to do but to ask the night watchman to let me spend the night beside him in the open air. I was so tired and sleepy that I soon fell asleep." (From a school boy's essay).

About 1,000 children in Tokyo might tell similar stories. Some try to attend primary school from their boat homes, but many of this number are sent to the homes of relatives who live on the land, so that they can attend primary school and be fitted when they leave at 13 or 14 years of age to join the ranks of the real workers of the land, although 60% of these school children never finish their schooling. Such boys and girls are very fortunate for many of the boatmen feel that they cannot afford to send their children to school as they can earn only ¥50 per month during the months of the year when transportation by water is in vogue, and at other times they must live on very slight advances which they can secure from their employers on the next year's earnings. Despite this poverty, however, the boatmen are comparatively spendthrift. They are always obsessed by the danger of the sea, and for this reason worldly pleasures have become their ruling passion. Con-

sequently, the children's welfare is neglected and they are without a trade or schooling.

Two boats were slowly passing each other one day, when one mother spied the ten year old girl of the other playing around the boat. Immediately she called, "Why is your girl home from school?" The other mother answered, "We couldn't afford the monthly expense of ¥15." Fortunately, the first mother knew of the new Settlement for such children where the cost is only ¥10 so she recommended it at once. But several thousand boys and girls stay at home on their boats, helping with all kinds of tasks, until a boy becomes 11 or 12, then he is sent as a factory worker, a servant, or an apprentice on contract until he is old enough to serve in the army. This contract guarantees food, clothes (never a coat), monthly spending money of ¥2, and a promise of night school, which is seldom fulfilled. A girl is often sold to a geisha, dancing or prostitute house.

When the children were babies they were in great danger of falling overboard unless they were being carried on the backs of some grown-ups. Even though it is the custom to tie children of 4 or 5 by a rope to some part of the boat so that upon falling they can be easily pulled out of the water again, still the mortality of this age is high.

The usual family quarters beneath the deck, consist of a room six feet square. There the babies are born with often no one to assist, as the father is busy propelling his boat, and the city midwives cannot make dates with constantly moving people. Often hastily drawn buckets of dirty canal water are the only means of ablution at such a time.

But real work has begun for relieving the lives of these children. In September of this year the Suijo Kyokai, an association of Tokyo citizens, opened an Elementary School and dormitory at Tsukishima, with capacity for 50 children and the hope of increasing later the accommodation to 100. They have the sympathy of Tokyo Prefectural authorities, the Ministry of Education and the Social Bureau. The land was given by the city and the material for the building also. The latter had been a barrack Elementary School. It is called Seijo Gakko. The cost for board and school amounts to ¥21 per month, but the children are asked to pay only ¥7. Mr. Hiroshi Ito, an earnest Christian man, is in charge of this work and says that he

will be free to develop the work in all good ways. His aim is to have a complete staff of teachers of strong Christian spirit, as he wishes to keep the Christian influence uppermost.

There is a Settlement, also, being carried on by an individual and his friends, for canal-boat children, that came into existence in March, 1929. Its founder, Hideo Suzuki, was born on the land and was led to consecrate his life to befriending these children for Christ's sake. His father and mother were poor, so when Hideo was about ten or eleven years old and had finished three years of school he had to stop and go to work. He became an errand boy at the railway yards. Finishing his tasks at six in the evening he went to night school an hour later. Of course he was tired, and he slept through much of the class hour if he wasn't careful.

His mother was a godly woman and urged him to become a Christian, but he became impatient with Christians because they did not seem to do the beautiful things that they said were Christlike. One day he attended a noon meeting for railway men and some Christian teaching touched his heart so he promised to follow Christ.

Christian workers were holding a Sunday School on the bank of the river Sumida and he went with them to teach the children. After the lesson he caught crabs in the river and made friends with some of the boatmen's children. They called him "Big Brother" which pleased him very much. Each Sunday more children followed him to catch crabs and he began to learn about their homes on the canal boats with their fathers and mothers.

Mr. Suzuki decided then and there that nothing in life should keep him from helping these children. He asked his parents to allow him to begin some kind of work for them; and now they are ready to help, moving from a pleasant suburb of Tokyo to be a neighbour to their son and lend a hand.

A tiny dormitory has been opened with the help of friends, for such boys and girls as can pay for their food. This gives some ten or twelve children a chance to go to school and be brought up in a Christian environment. Sunday School is held for two hours on Sunday mornings. Mr. Suzuki's own baby son was born in this district and contracted a sickness which caused his death. At once the father opened health clinics for the children on the boats, and has the help of an efficient doctor and nurse. He has visions too of

having a comfortable room where mothers may have care at the birth of their babies and a place where fathers may gather for rest and recreation.

This is one thing that he did the first Christmas. He had six canal-boat children in his home and was sending them to school every day. On Sunday there was a Sunday School for them, and for some others also. These Sunday School boys and girls made a programme and invited all the canal-boat children they knew to come. Many fathers made a point of tying up at that dock on the 29th., so that their chicks could go to the party. It was a rainy day and the service had to be held in the small settlement, but over 200 children came and 150 of them were from the boats. Of course there were cakes for all, although the cheapest kind.

Two days after this Mr. Suzuki gave a Christmas party on the river. He borrowed the station launch and with some church friends set out in a drizzle to carry gifts to the boats. They were busy until 5 o'clock. Besides the small bags of cake, they carried to 400 boats, Bibles, a tiny announcement of a Boatmen's Club to which all were invited to come and drink tea, two taxi loads of warm clothing, 200 special pieces of cake, 200 net stockings containing sweets from a kindergarten, 200 envelopes of tooth-paste, six boxes of oranges and the New Year mochi-steamed rice cakes. The children could hardly wait until the Christmas boat arrived.

It seems that the Educational Society are promoting better health by putting on a Baby Day in the spring. They asked Mr. Suzuki to make some programme in his Settlement for the Canal-boat Children and allowed him ¥30 for it. This started a three day plan. He secured bills to distribute on the boats and as Baby's Day is near the boys' festival, he bought small paper fish in big numbers and attached his advertisement to them and then rented a launch and on Saturday distributed these up and down the river for some distance. On the next day he gathered with his family of twenty little folks in a field near his house and other children gathered until there were some 250 in all. After some opening exercises and a short appropriate talk all formed into a procession with posters of the day and one large fish on a tall pole and marched around the neighbourhood so that every one could see what they were promoting.

The next day was the Boys' Day and it was celebrated with some moving pictures which he had borrowed from a newspaper. He and his friends expected to open their show in the school at six o'clock but long before that hour the crowd was thick around the doors. When they were opened the people moved in just like a river. Mr. Suzuki explained the pictures himself but the demand for entrance was so great that they had to throw the doors wide open. 800 children and 300 adults came, so a good time was had by all.

At the end of July, as Mr. Suzuki had found a little cottage for ¥15 for the month, he decided to take all the children, his wife and baby, and his brother to assist him, to the shore. There he himself hoped to rest, but his old pleurisy had returned. But the children had a wonderful time! They played and studied and ate in a tent in the dooryard, when they were not in the water or romping on the beach. This gave them all unusual appetites so that they ate twice as much rice as at home, but fortunately vegetables were cheap in the country, so the cook did not run over the usual budget. Last year they began September with a debt but this year looked more hopeful.

The group has changed some this fall and the family now numbers 17 children. At school all made their grades at the neighbourhood Elementary Schools, along with the land children, and two boys took the best marks in their classes. This work now has the mark of permanency and at a recent ward meeting of Minami Senju, Mr. Suzuki was given a silver cup in honour of this settlement work for canal-boat children.

JUVENILE LITERATURE IN JAPAN

BY TEMMA NOBECHI

Juvenile Literature of Native Origin

With a history reaching back twenty-five hundred and fifty years, what juvenile literature had Japan when she emerged as a nation? This is a pertinent question to ask but a very difficult one to answer, for we have no materials left now to throw light on the subject. The situation is especially regrettable to the student of juvenile literature, especially to one who is interested in the history of fairy tales in Japan. The oldest story now in existence in Japan is *The Story of the Bamboo Lady* (Take Tori Monogatari.) A good old man, whose business it is to cut bamboo in the grove and sell it, is at work one morning bright and early when his eye rests on something sparkling in the grass in front of him. Getting closer, the astonished old man finds a baby girl dressed in the best of clothes. It is the baby of some great courtier, concludes the good old bamboo man, who takes the baby in his arms and brings her up in the real love of a father. In course of time she grows into one of the prettiest girls in the world. She is soon the object of universal admiration and love and many are the men who want to marry her, and they are all of exalted social position, standing high in the court and basking in the favour of the Emperor. The lady of the bamboo, however, is obdurate in matters of matrimony and sends them about their business, one after another, until at last she goes up to heaven to live there forever.

The date of the *Story of the Bamboo Lady*, of which the above is the barest outline, is approximately put at 800 A.D., and the fifteen hundred years from the foundation of Japan to that date has left no trace in the way of juvenile literature.

There is no end of fairy tales in Japan. Momotaro, the Tongue-slit Sparrow, Kachi-kachi Hill, the Monkey and Crab at War, and the Old Man Who Caused Cherries to Bloom out of Season are by far the best known, forming a class apart as *The Five Greatest Stories*,

and being cited as the typical ones. These stories do not go back farther than 1200 A.D. when Japan was under the feudal regime.

You may be sure the Story of the Bamboo Lady and the other five are more or less influenced by Buddhism or Confucianism, both of which found their way to Japan very early. But it is interesting to note that the group of five has something besides, and that is what may be called a warlike spirit or Bushido.

In course of time the Japanese youngsters came to enjoy many stories and fairy tales, some of them original and others adapted from China or Korea. We see a slow process of development in this variety of literature in Japan, but not so important as might be wished. And that is in the nature of things, for in the age of the Samurai or in the Tokugawa days for that matter, the child counted for almost nothing. It was only in the latter part of the Tokugawa Administration that good stories for children appeared. As writers of importance in this period mention may be made of Bakin Takizawa (1790) and Kyoden Santo who were both celebrated novelists. Then came the era of Meiji (1868-1913) with its Revolution and the overhauling of the political and social order. The first twenty years were indeed a period of travail, from which emerged the New Japan, a continuation of which we now have. The people were too occupied with business in hand to think about the generation which was to step into their place in due course. But it would be a mistake to regard this earliest period of Meiji as lost as regards juvenile literature. As a matter of fact, interest in child life was there all the same, biding its time to break forth to the surface, and the period may be described as the seed time of the juvenile movement in Japan.

The man who set the movement afoot was Sazanami Iwaya, who in 1888 or thereabouts turned his attention from novels to fairy tales and went to work with great zeal, digging up old ones, writing his own and translating from the English, German and other languages. To this movement we owe for one thing a systematized arrangement introduced into the stories that had been handed down from our fathers, and the purging from them of gross and undesirable elements.

Stories of Western Origin

The deepest influence has been exercised on the juvenile literature in Japan by tales imported from Europe and America, and

of these, the first mention should be made of the three classics in this field, Aesop, Grimm and Andersen. In particular, *Aesop's Tales* have left an indelible mark. In 1873 they had been translated and many tales introduced into the school books for children. Many translations have since followed, no less than 14 or 15 being on the market now. Part translations are innumerable. Grimm and Andersen are very popular, if not to the same degree as Aesop. They have been frequently translated and have many readers among the children.

In its Japanese garb as *The Little Prince* mention should be made also of Mrs. Burnett's *Little Lord Fauntleroy*, also of the *Arabian Nights Entertainment*, *Robinson Crusoe* and *Gulliver's Travels*, which were all introduced to Japanese youngsters in the Meiji period. But the translation of fairy tales was brisker in the period of Taisho (1912). They were published in serial form for the most part and then brought out in book form later. Thousands of children wept and laughed and rejoiced over *Cuore* by Amicis, *Sans Famille* by Mallot, *the Little Prince* by Mrs. Burnett, *Alice in Wonderland* by Carroll, *Water Babies* by Kingsley, *Peter Pan* by Barrie, *Light Princess* by MacDonald, *the River of Gold* by Ruskin, *The Blue Bird* by Maeterlinck, *The Story of the Clever Donkey* by Perrot, *Fairy Tales* by Phanaseff, *Pinocio* by Corodet, tales by Tolstoi, Sologouv, Oscar Wilde, Strindberg, Kroiloff and many others.

Mr. Sazanami Iwaya has introduced European and American fairy tales by publishing *Fairy Tales of the World* (Sekai O-togi Banashi) and Mr. Miyekichi Suzuki, a well known novelist, has translated some fifty fairy tales of many countries, publishing them in *A Collection of World Fairy Tales* (Sekai Do Wa Shu).

In 1924 a set of 23 volumes was published for children by subscriptionen titled *A System of World Fairy Tales* (Sekai Do Wa Tai Kei). The set included children's songs and plays, apart from which it contained more than 13,000 printed pages. As a result, a great addition has been made to an already large collection of Japanese fairy tales, taken from various sources outside of Japan.

Christian Tales

Christian juvenile literature was born in Japan in 1880 or thereabouts when the late Rev. Tetsu Miura published two small monthlies *Glad Tidings* (Yorokobi no Otozure) and *Tiny Tidings*

(Chisaki Otozure). Then a large number of booklets were published by Rev. Naomi Tamura for children. The work these two men have done in introducing Christian literature to Japanese children cannot be omitted in studying the subject. However, it took a comparatively long time before children at large came in touch with Christian literature. Christian tales were under a ban and parents did not allow children to read stories savouring of this foreign religion. "Don't read books of Yaso Kyo," they warned them.

There was a change in the situation in 1916. In that year Mr. Roson Ashiya published *The New Testament for Children* (Shin Yaku Kodomo Seisho), the writer published *Tales from the Old Testament* (Kyu Yaku Monogatari) and *Tales from the New Testament* (Shin Yaku Monogatari), and Mr. Ashiya again wrote *The Old Testament for Children*. All of a sudden Christian literature jumped into popularity among the children. These books were read not only in Christian homes but by children who had never been allowed to set foot inside a church; they went into several editions, which was a pleasant surprise. The popularity of these publications gave confidence to the publishing trade which saw a business proposition in such books. As a result, many tales of a Christian nature were published in quick succession, of which mention should be made of *The Story of Israel* by Miss Fusako Ohashi, *Collection of Stories* (Monogatari Shu) by Mr. Kenji Kamizawa, *Towards Heaven* (Tengoku no Ho Ye) by Mr. Ashiya, *The Gold Bell* (Kin no Suzu) by the writer, *In Search of the Mother* (Haha wo Shitaite) by the same writer, *In Search of Christ* (Kirisuto wo Meate ni) and *The Lily of the Valley* (Suzuran) by Mr. Takasaki. Later came Mr. Yoshinao Nijima, Mr. Yasuji Nishizaka, Mr. Iwasaburo Okino, Miss Hanako Muraoka and Mr. Seishiro Iwamura with their stories for children.

Notice should be taken of the activity of the Japan Sunday School Association, which in 1924 published five juvenile books, *The Daughter of the Island* (Shima no Musume) by Miss Hanako Muraoka, *Saint Francis* by Bocho Yamamura, *The Story of Esther* by Mr. Shoichi Suzuka, *In the Midst of Children* (Kodomo wo Man Naka ni Shite) by Mr. Kenji Kamizawa and *Boyhood* (Osanaki Hi) by the writer. These afforded good reading for the Tokyo children who had passed through the terrible experience of the earthquake disasters. In 1927 the Shoyodo Publishing Co. did much for Christian literature and for

juveniles by bringing out a set of twenty-four volumes of tales taken from the Bible with the co-operation of Mr. Ashiya, Mr. Kamizawa, Mr. Nishizaka, Mr. Okino, Miss Muraoka, Mr. Toyohiko Kagawa and the writer.

Besides these, Mr. Ashiya published *The Gems of Christian Fairy Tales* (Kirisutokyo Do Wa Higyoku Shu), *The Gems of Catholic Fairy Tales* (Katorikku D.W.H.S.), Miss Muraoka *The Red Rose* (Akai Bara), *The Snow on the Mountains* (O-yama no Yuki) and Mr. Hiroshi Kurematsu *The Dream of Heaven* (Tengoku no Yume). The Christian Literature Society got out a voluminous translation of Hurlbut entitled *Seisho Monogatari* (Bible Stories), and the writer brought out *The New Testament Reader* and *The Old Testament Reader* (Shin Yaku Tokuhon, Kyu Yaku Tokuhon).

There are some monthlies devoted to Christian literature for children, such as the *Little Children of Light* (Shokoshi) under the editorship of Miss Bosanquet, *The Children's Newspaper* (Kodomo Shimbun), *The Little Soldier* (Shonen Hei) of the Salvation Army, *The Children's News* (Shonen Shimpō) of the Purity Society, *The Little Soldier* (Sho Hei Shi), *The Flower Petals* (Hana Bira) by the writer, and *The Songs of the Bird* in braille points for the blind.

Present Day Juvenile Literature

The juvenile literature in Japan entered upon a period of development from the latter part of Meiji era to early Taisho, and a sudden plunge forward was made in the war time, which with the business boom, lent itself to the publication of new monthlies and books for children as for adults. At one time there was a display of more than a hundred in the book shops each month. A crash came, however, with the earthquake disaster in 1923, which swept away those which had sprung up simply with the boom but had nothing original to recommend them. But it was not long before the healthy ones recovered from the blow. Juvenile literature of the present day is one of the strongest forces in literature and education in Japan.

Influence on the Reader

It is interesting to study what the native fairy stories meant to the reader and what influence they exercised on him.

Beginning at the beginning, we have the *Five Representative Stories*. The Monkey and Crab at War stands for revenge by means of brutal force; The Flower Old Man emphasizes the negative in moral life by warning against imitation and inculcating content in the sense that one should not look above one's station in life. The Kachi-kachi Hill is a gruesome story. An old man catches a badger, off which he is going to dine by making soup. The animal proves too much for him, and he unwittingly had to taste of the flesh of his wife whom the animal had killed in revenge. No such cruelty can go unpunished in the world, and a rabbit comes forward and vindicates the cause of the old man. The story begins with cruelty and ends with cruelty. The situation is little better in the Tongue-slit Sparrow, which starts with the old granny's harshness and vindictiveness, in which she cuts the tongue of the poor sparrow which had eaten a little starch for the clothes. The good old man goes out in quest of the bird, which appreciates the kindness and rewards him lavishly. The selfish old woman is fittingly punished. The moral is obvious, but the story could have been written up in a spirit less harsh or cruel, it would seem. These four stories might be good in ages when force was everything, in times of civil war or under the feudal system, but certainly they are full of mischievous influence on the readers of the present day.

The case is different with Momotaro. It is as manly as Peter Pan or the story of David in the Bible, though with an over-emphasis on the warlike spirit. It may well claim a place in the world's juvenile literature. The story hangs upon Momotaro's expedition to the Demon's Island and for this militarism or aggressiveness something peaceful may be substituted.

These typical Japanese fairy tales have many objectionable traits, as indicated above, and the situation is worse with many others of Japanese origin, which cannot but exercise baneful influences on the young reader, who is led to regard as a matter of course cruelty to animals, superstition, anti-foreign spirit and revenge.

What have European and American fairy tales in Japanese taught our readers? One cannot say that fairy tales make for fine morals or religion simply because they are from Europe or America. As a matter of fact, we find superstition and cruelty woven into stories by Grimm or Andersen, and English and Russian tales are

sometimes not commendable. And this is not because they were written by authors who were not influenced by Christianity.

But we can say this. European and American tales are on a large scale, are full of the spirit of adventure, are manly and make a strong appeal. In contrast with Japanese tales which are insular in sentiment, they are continental. They are as constructive and positive as the Japanese tales are self sufficient and negative. In Japan the old folk play the important part in juvenile stories, while in general you are introduced to a prince or princess in Western fairy tales. The good which the average Western fairy tale is doing for Japanese children is indicated above. It makes for humanity and the international mind. This means a good deal. Also some Christian tales are doing much good in acquainting the young reader with Christian principles, giving them an idea of God, angels and the Kingdom of Heaven.

However, we are not satisfied with what we have. We must take further steps so as to permeate the juvenile mind with the true religion of our Lord and Saviour, by offering them stories based on the Bible and the Gospel preached by Him. This is the great task that is lying before us. The Church is criticised as being behind the times, and this applies to this field of activity. Secular fairy tales are much ahead of what the Church can offer. It is a great pity that the child, with his insatiable demand for reading, should be given a stuff which is non-Christian to say the least. It is our responsibility to put into his hands tales of the right type.

This problem is too big to be solved satisfactorily by the writer of juvenile stories alone. It demands hearty co-operation on the part of church, missionary and pastor, based on an intelligent sympathy. More attention given by them to this subject would go far toward the evangelisation of Japan. Nor must we overlook the contribution that the publishing trade can make to this great work. In order to make a successful appeal to Japanese children it is important that we should have hearty support from thoughtful men in the publishing trade, free from bias but never losing sight of the Christian religion as a whole with its bearings upon the innocent mind of the child.

CHILD WELFARE WORK IN JAPAN

Kimiyo Sadakata

Organized Welfare among children was begun by the Women's Association in Shiga Prefecture in 1899. This was followed by the Red Cross in the City of Kyoto, and by the Patriotic Women's Association in Tokyo in 1911, the work later being taken up by others, including the City. In 1923 just after the earthquake, the only child welfare work in Tokyo was conducted through milk stations. These stations were maintained by the City; here free medical consultation and free milk was supplied. In 1929, Dr. Hirose was appointed as head of the Child Welfare Bureau, the first medical man to hold the position.

In November, 1925, a conference of child welfare workers was held to which was brought the knowledge gained in actual experience during the time the City Earthquake Milk Stations were in operation. As a result of this conference May 5th, 1926 was chosen by the Social Work Central Association to be known as Health Day. The Government showed its interest and approval of the movement by its co-operation through the Social Service and Health Bureau of the Ministry of Home Affairs and the Ministry of Education. With all kindergartens, primary schools, girls schools, all women's organizations, Red Cross and other Health and Neighbourhood Unions, Y.W.C.A., physicians, Midwives Associations co-operating, a nation wide movement was instituted which has since become an annual affair. Too much credit cannot be given the little band of pioneers of Shiga Prefecture.

In speaking of the development of Hygiene in the schools of Japan, I can do no better than quote in part from the report just published of Dr. Yukinobu Yoshida, Superintendent of School Hygiene in the Ministry of Education. He says: "In the past, in Japan, private schools and higher technical schools established by the state and even Public Primary Schools, if in the rural districts, were not required to have school doctors. However, for some years they have been encouraged to maintain such doctors, so that at the end of 1927, as many as 92 per cent of the primary schools throughout the country

and 90 per cent of universities and higher technical schools had their own school physicians.

In 1929, an Imperial Ordinance made it obligatory for all state public and private schools and kindergartens to have their own doctors, and since the rule has been in force no exceptions have been made. In 1920, there were only 1000 nurses in schools throughout the country, but recognizing the great utility of the system, the number increased until in 1928, there were 1199."

For some years past, the Department of Education has had the question of higher education for nurses under consideration. In St. Luke's Medical Centre, the training school for nurses is listed and recognized by the Government as a *Semmon Gakko*—a technical training school.

On account of the expense involved, the development of the school clinic has been less among the agencies for school hygiene. However, within the last two or three years, this branch of school hygiene has made remarkable progress. In 1926, the total number of school clinics was 870, over 700 being in primary schools. On Dec. 10th, 1925, St. Luke's International Medical Centre in co-operation with the Department of Education opened a clinic for school children of Kyobashi Ward. The children are examined by the school physician and brought by the nurse to the clinic for treatment. In November of this year, 1566 children were examined with a total of 1734 treatments given, eye (587) and throat (550) being the largest numbers, while 43 new cases were given a complete examination with recommendations and a report sent to the school physician.

It is the conviction of the Educational Authorities of the Japanese Government that athletics for school children, students, and the nation at large must be placed under the firm guidance of the Ministry of Education. An increasingly large number of schools are adopting careful schedules to this end.

School meals are being prepared under the supervision of Dr. Saiki of the Bureau of Nutritional Research, for daily use in the schools through the co-operation of the Department of Education.

In Tokyo alone, there are 18 City and Governmental Child Welfare Stations caring for about 8000 children, eight of which are definitely held in Settlement Houses. The *Japan Mission Year Book* gives under medical Relief and Prevention of Sickness, 54 dispensaries

at which attention is given to children. In addition there are 103 creche, orphanage, and clinics for healthy and sick children. Dr. Yoshida regards the reason "for the remarkable progress of hygienic work which is taking place in various quarters in Japan, to be the development of Humanitarian Ideas." In this connection, I should like to refer again to the work being done at St. Luke's Medical Centre, with which I am intimately concerned. In May, 1927, St. Luke's opened a healthy baby clinic for the care of the infants born in its Maternity ward, which it maintains in co-operation with the City Social Welfare Bureau. Miss Midori Saito, a graduate of the Peter Brent Brigham Hospital of Boston with a number of years of service with the Community Health Centre of Boston, helps in this work with her staff of nine trained Public Health Nurses—visiting the mothers before they leave the Hospital, following them into their homes, instructing them in the care of the healthy baby, and bringing them once a month to the Consultation Clinic.

In other big cities like Osaka, Kobe, Hiroshima, Yokohama, and Sendai, this work is very active. In the near future, St. Luke's Medical Centre is opening a post-graduate school for Public Health Nurses in co-operation with the Government Department of Public Health. This is in itself a sign that of child welfare has assumed national importance and that the demands are being met as rapidly as possible.

Midwifery is a large factor in the care of the mothers and babies of Japan. There are many regulations concerning them—all midwives are required to attend a school of midwifery for one year, a school of theory and practice maintained by the Prefectural Government, and they must register and receive a licence to practice. Midwifery is old and established. It is the accepted social custom in Japan to call in the midwife at the fifth month of pregnancy. It seems as though the midwife with a public health nurse training as well, could be utilized on a larger scale than is now the case, namely the care of the infant and pre-school child. The Government is desirous of providing nation wide maternity and child care through its maternity wards and home service.

Such in short is what is being done by way of child welfare work in this land.

MORAL AND RELIGIOUS IDEAS OF PRIMARY SCHOOL TEACHERS IN JAPAN

MIZUHIKO SATO

A close study of the moral conceptions of primary school teachers cannot be given in any satisfactory manner without spending much time and making a wide collection of data on the subject. I do not intend to attempt in this article to make any study; I will rather limit myself to expressing some observations and conclusions based upon my personal life and contact with such teachers over many years. Indeed I am not so sure that this will not give a better and more truthful description than the other method, and incidentally one more in accord with recent tendencies in psychology.

Let me say at once definitely that teachers in the government schools of Japan should be each and individually faithful to the ethical creed demanded by the Government in its regulations as an essential qualification for a school teacher. In other words a teacher must be one who will exemplify in his every day life and conduct the essential of those old and eternal national ethics of Japan, which are based upon a clear understanding of Japan's polity. Loyalty and patriotism are fundamental and essential. The educational Rescript of Meiji Tenno may be considered to be the expression of it. It is only by accepting this as a principle and a law that the 130,000 day-school teachers in Japan can face their task of leading the next generation. Outside of this and against this they cannot remain in their position, even a day; for there is only one unshakable unity and principle in the ethical idea of the Japanese school teacher.

But the above represents only the general outward appearance. Once we step inside we have something very different to say. Looking from the inside we find that we can divide teachers roughly into three groups. There are those who take up a conservative standpoint; there are those who are progressive and even radical, and there are those who are more thoughtful and take a middle position. These distinctions are to be found all over the nation, in

cities and in country, among teachers of different ages and length of service and of varying positions in the school. Most of those who belong to the first class are older people above forty, and are either principals of schools or head-teachers, that is those in authority. The third class, those who adopt a middle position, are those more of middle age. They form the backbone of the system. The radicals are found generally among the younger generation and those occupying subordinate positions in the school.

Those in the first group, the conservatives, hold tight to state-made ethical ideas and never venture a step beyond them. Those whose principles make them walk the middle way with a fair sense of judgement never take a step until they see clearly ahead; they are not unmindful of current ideas. But those in the progressive group are always eager to go ahead; they are anxious that the national *ethos* should be kept fresh with the latest ideas.

I think the above represents a fairly correct statement of the present general condition. The rhythm of march in the field of primary education in Japan can be said to be indicated by a graph produced by these three lines of thought. It seems to me important to note that the radicals are giving an influence, good or bad, on the entire system.

How about religious ideas in all this? Sad to relate we find them still in but an undeveloped stage. Ethical ideas are fixed by national decree. Every teacher, so far as they are concerned, has been taught, cultured, lifted and moulded into a form and height prescribed by the nation. They are the product of a thoroughly nationalistic ethical education.

But when we come to religion, we find that they have never received any systematic education; it has not been considered necessary that they should receive it. Since the day that education was separated from religion, religion was left to individuals; nationally there was no expectation of it. Thus we have teachers who have had no religious education, no religious training, no experience of what is called faith. They have found themselves surrounded by the family traditions observed by their ancestors and a social heritage of a special type, and they have never bothered to look into the question of their own religious faith. Teachers who have received

no religious education—how can we expect them to be anything but immature in their religious life?

Yet the Japanese as a nation are said to be very religious. This may be true so far as primitive religion is concerned, and in the faith of those ages. These teachers certainly have certain simple ideas about religion. I once heard a normal school teacher of ethics telling a student that "When a man does his best and finds that the task is still beyond his power, then is the time that he needs a god or a buddha." If a teacher at a normal school has this sort of idea about religion, what must we expect of those who are his pupils? It may be said this is only a single instance, but it is an actual one and it is through such instances that we get an idea of what the whole is. It is not too much to say that teachers as a whole have no real interest in any of the religions of Japan, whether it be the older Shinto or Buddhism or the more recently introduced Christianity. They do not regard it as having any vital relation to human life. Many of them regard it only as a social institution of use at a wedding or a funeral. They have not yet attained the stage of regarding it as something to be found in the real depths of the soul, without which no real life is possible or even thinkable.

When therefore we go on to think about the children who are taught by these teachers, the need of religious education is beyond dispute. Indeed, in looking through the text-books from which they are taught we may find here and there a thought from Confucius or from Buddha, but never one from Christ.

The Government of late, however, seems to have felt obliged to recognise the necessity of serious thinking as to the relations between religion and education, and they have begun to encourage teachers to take every opportunity of getting religious faith. We can but welcome this change of attitude. Such encouragements, if they increase the number of teachers who are really religious men and women will do much to make primary education in Japan both warm and rich. Teachers of faith! Teachers of genuine belief! by them and them alone can education be made a real thing. We cannot over-estimate the importance of those teachers who are Christian, relatively few though they may be; they have a great responsibility and a great mission.

Such are the main points about which I would write, but in conclusion I would like to add a word about women teachers. They number somewhere between thirty and forty percent of the whole, and are equally distributed over the county. They are both married and unmarried. It is safe to say that they are still more immature both ethically and religiously than men-teachers. Their strong point is utter obedience to the will of their superior, and in this respect they follow the three types mentioned above. Though this may be deemed what they should do, in the discharge of their duties; yet it is only fair to point out that there are exceptions. Yet as a general rule what I have said above is not far wrong.

To sum up what I have tried to say : Primary teachers in Japan are composed of three types so far as their ethical ideas are concerned, but with regard to religious beliefs, with but few exceptions, they are still in a very undeveloped condition. This also can be said with equal truth of middle school teachers also. But there is one important thing which we should not overlook; the primary school teacher forms a large part of the reading class of present day Japan, especially in country places. When new thoughts are taken in without any deep and strong foundation, the result is apt to be unsettling. It is the lack of religion which is the cause of this lack of foundation. The biggest and best contribution that can be made to education today is that by which each teacher may come to possess a firm faith in a right form. Christian teachers should awake to the heavy responsibility they have in this matter.

DEPARTMENTAL NOTES

THE NATIONAL CHRISTIAN COUNCIL

W. LLIAM AXLING

THE ANNUAL MEETING :

The Eighth Annual Meeting of the National Christian Council of Japan was held in Tokyo on October 21 and 22, 1930. This meeting was preceded by a two day Conference on Social Problems attended by most of the out-of-town Delegates. This Conference prepared them to think in terms of the vital problems and tremendous issues which are challenging both the church and all thoughtful leaders at the present time.

The programme of the Annual Meeting was built with this previous conference in mind and carried on the thinking and discussions of that Conference by considering such subjects as,—

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| "The Co-operative Movement in the Church," | Dr. D. Ebina, |
| "The Confusion of Current Thought and the Attitude of Christianity" | Hon. D. Tagawa, M.P. |
| "The Challenge of Present Day Society and the Attitude of Christianity" | Dr. T. Kagawa. |
| "The Progress of Christian Education in Japan." | Dr. D. B. Schneder, |
| "The Progress of Christian Literature in Japan" | Dr. H. Kozaki, |
| "The World Contribution of Japanese Christianity" | Dr. A. L. Warnshuis. |
| "Methods of Co-operation in Nation-wide Evangelism as Related to the Kingdom of God Campaign" | Bishop Akazawa. |

In addition to the above mentioned addresses, there were addresses from Fraternal Delegates, one of whom was Mr. Nishiyama, Head of the Religions Bureau in the Department of Education. He spoke frankly regarding the chaos which exists in the thought life of the nation and the problems which are being created by the present business depression and unemployment situation. He expressed his conviction that the anti-religious policy adopted in the past by educational leaders and educational institutions was in a large measure responsible for the crisis which has developed in student centres and declared that religion alone can cope with the situation.

Mr. Cio, the Fraternal Delegate from the China Christian Council, spoke of the special Five Year Campaign which has been launched by the Chinese Christian Church. The five major objects of this movement are,—(1) Evangelism, (2) Christianizing the Family Life, (3) Literacy, (4) Training the Church Membership and Guiding the Youth, (5) Stewardship.

Dr. Warnshuis, Secretary of the International Missionary Council, in his address, pointed out the following weaknesses in the Christian movement here. The rural districts are still untouched. Religious education is still in an infant state. The National Christian Council is under-budgetted and under-staffed: its budget is still too much dependent on funds from abroad. Co-operation has not yet reached the state necessary to make the Christian forces effective. The Congo Council has more effective co-operation than he finds here, and China, India and Africa are ahead of Japan in their development of religious education.

Dr. Vories, the Chairman of the Federation of Christian Missions in Japan, brought the greetings of that sister organization.

The following are some of the important actions taken: The Constitution was amended increasing the number of the Executive Committee from 21 to 25 by giving the 21 elected members power to co-opt four members at large.

The incoming Executive Committee was instructed to make plans for the holding of another National Christian Conference, these plans to be laid before the next Annual Meeting of the Council.

The Executive Committee was asked to confer with the American Bible Society and the British and Foreign Bible Society with a view to making the work of these organizations more indigenous, so that the Japanese Bible will no longer be handicapped by being labelled as a book published by foreign organizations.

The Executive Committee was asked to take necessary steps to secure suitable Christian participation in and fitting representation at the Universal Religious Peace Conference which is to be held at Washington, D. C., in 1932.

The Japan Christian News Agency was admitted as a co-operating unit of the Council.

A resolution was passed expressing the Council's sincere appreciation of the interest which the International Missionary Council has shown in the work of the Christian Educational institutions in Japan, and its plan to send an International Educational Commission to make a thorough survey of their work and to help plan for their future development. It expressed a hope that this Commission would be sent out at an early date.

It was voted to extend an invitation to Mr. Tawney of England to visit Japan during his contemplated trip to the Far East.

A resolution was passed favouring the organization of Mutual Aid Associations within the individual churches of Japan and instructing the Council to foster and promote this movement.

OFFICERS AND EXECUTIVE OF THE N. C. C. FOR THE YEAR
1930-31.

<i>Chairman :</i>	Bishop G. Akazawa,
<i>Vice-Chairman :</i>	Dr. H. V. E. Stegeman,
<i>General Secretary :</i>	Rev. A. Ebisawa,
<i>Honorary Secretary :</i>	Dr. William Axling,
<i>Treasurers :</i>	Mr. J. Segawa,
	Dr. D. R. McKenzie,

EXECUTIVE COMMITTEE :

Bishop G. Akazawa,	Rev. J. F. Gressitt,	Mr. G. S. Phelps,
Dean Y. Abe,	Rev. S. Hirakawa,	Rev. C. Sakae,
Dr. Y. Chiba,	Rev. M. Kobayashi,	Dr. D. B. Schneder,
Miss S. R. Courtice,	Dr. K. Kozaki,	Dr. H. V. E. Stegeman,
Rev. Darley Downs,	Rev. T. Miura,	Dr. S. Yoshioka,
Prof. Z. Goshi,	Rev. G. H. Moule,	Rev. K. Yamamoto,
Rev. K. Goto,	Rev. S. Nukaga,	Rev. S. Yasumura,
Mrs. T. Gauntlett,	Rev. S. Noguchi,	Miss K. Yamamoto,
		Rev. T. A. Young,

THE EDUCATIONAL COMMISSION :

The Joint Committee, composed of the Educational Commission of the Christian Council and the Executive of the National Christian Educational Association of Japan, which has in charge the work of preparation for the coming of the International Educational Commission has elected the following as the Japanese members of the Commission:—President Gintaro Daikubara of Doshisha University, President Teijiro Sugiura of St. Paul's University, President (Miss) Tetsuko Yasui, of the Woman's Christian College, and Dr. K. Ibuka, President Emeritus of Meiji Gakuin. These representative Japanese Christian Educators have consented to serve and their presence on the Commission will do much to make its study one from within and rooted in Japanese life and needs.

The American personnel has not as yet been definitely decided. The names of Bishop H. St. John Tucker, Dr. E. D. Soper, President of Ohio Wesleyan University, and President (Miss) Wooley, of Mount Holyoke College, were at one time made public but obligations to their institutions or to their work in America may prevent some of them from coming.

The time of the coming of this Commission has been set forward from January 1931 to either April or September. In the meantime, the Joint Committee here is going ahead collecting material and information not only as regards Christian institutions of higher learning, but Government and Buddhist institutions as well.

FEDERATION OF CHRISTIAN MISSIONS

J. SPENCER KENNARD, JR.

Since the last issue of the *Japan Christian Quarterly* there has been a further meeting of the Executive Committee, at Omi Hachiman on Friday October 31st.

The request of the East Asia Mission for membership in the Federation was the first principal item upon the agenda. This had been referred by the Annual Conference last summer to the Executive Committee, with power to act. The matter had come up at the two previous Executive meetings, but due to the desire for the fullest possible information had been postponed until this meeting. After careful consideration the following action was taken, unanimously:—

“VOTED: to instruct the Chairman to confer with Dr. E. Schiller of the German East Asia Mission, and to inform him that the Federation of Christian Missions accepts the application of his mission, upon the understanding that said mission accepts the Constitution of the Federation.”

The work on the programme for the summer Conference is this year more than three months ahead of schedule. The meetings will open Thursday July 30 with a business session at 2 P.M. followed by a reception, and that same evening with a programme devoted to the Kingdom of God Movement. The meetings will adjourn at noon on Monday, August 3rd. The theme will be The Church, treated in three papers. The themes tentatively fixed are “The Church and the Rural Problem,” “The Church and the City Problem,” and “The Church and the Training of Leaders.” Full announcement will be made later.

There will be considerable change in the manner of handling discussion. There has been a growing conviction that this aspect of the Annual Conference has in it far greater possibilities for the practical strengthening of our work. For one thing it has been felt that these periods of discussion ought not to be merely times when each of us may give his annual speech, nor should they issue in mere good resolves. The files of the Federation are filled with ideas assembled by past conferences that for all their collective thought and practical worth have issued in nothing. Means have been worked out by the Executive Committee that applied to the discussions this summer should do not a little to achieve abiding results in a corporate research.

Advance programmes are to be sent to all the Mission Secretaries for distribution to the members of the various missions in the interest of a yet wider representation at the Conference. Further details will appear in the April issue of the *Quarterly*.

THE CHRISTIAN LITERATURE SOCIETY OF JAPAN

AMY C. BOSANQUET

In spite of the universal depression in the business world, which affects all pockets more or less, and the great increase in Christian publications by other publishers and private individuals, the November and December sales of the C.L.S. were good, greatly to the encouragement of the staff.

Our last book of any size is the one-yen *Livingstone, the Saint of Darkest Africa*, by Mr. S. Kuroda, with introduction by Dr. T. Kagawa. Its sad but telling cover-picture of slaves on the march makes it conspicuous. A second *Bible Story Picture Book* has come out—*The Infancy and Boyhood of our Lord* (Iesu Sama no Oitachi), for children, and its bright red picture cover has a cheering effect wherever it shows itself.

Other recent publications are *Questions and Answers on the New Testament* (Seisho Kenkyu no Tasuke), by J. J. Hill, translated by Mrs. Smythe and Toshiko Omori, good for use in Bible Classes; three *Christmas Songs* by S. Ojima, with suitable tunes, printed on one folding card; a set of nine illustrations to the *Sermon on the Mount*, by Miss E. A. Wood, in a twenty-sen packet, and two *Christmas cards*.

The circulation of the *Kingdom of God Weekly* (Kami no Kuni Shimbun) has reached the wonderful figure of 37,000 for the Christmas number, the ordinary number being 35,000. It is recognised as one of the most outstanding and most influential features of the Kingdom of God Campaign, and as such is being splendidly pushed by Japanese workers and missionaries in many places, town and country. We hear of persevering efforts to make it known in every house, to collect new subscribers, and to get it put up in barbers' shops and other places to which people resort.

The names of the members of Committee appointed by the Federation of Christian Missions last August have already been published. The members appointed more recently by the National Christian Council, most of whom attended for the first time at the Annual Meeting on Dec. 9, are as follows: Bishop Akazawa, Dr. Y. Chiba, Rev. A. Ebizawa, Dr. K. Ibuka, Rev. K. Ishikawa, Dr. Kozaki, Mr. K. Muramatsu, Mr. H. Nagao (Chairman), Rev. W. Saba, Mr. Y. Sekine, Mr. D. Tagawa, Rev. S. Yasumura—a strong body representative of the leaders in the Christian world in Tokyo.

NATIONAL SUNDAY SCHOOL ASSOCIATION

Y. YASUMURA

The Sesquicentennial of Robert Raikes was observed throughout the country in various ways. Dr. Chiba gave a talk over the wireless on October 19, the World's Sunday School Day; over 100,000 pamphlets on the subject were issued and distributed among Sunday School children; over ¥1400 was sent up to Headquarters by some 550 Sunday Schools. Though no special campaign was staged, results shew that the quiet personal work proved effective in many directions.

As rewards for faithful attendance, 12,700 medals for children and 450 medals for teachers were issued during the year for regular attendance, representing an increase of 25% for the pupils and 50% for the teachers on the figures of the previous year.

The Sunday School Building is now in process of erection and should be completed by May. There will be rooms to let in the building for other Christian organizations.

The Biennial Convention of the Association will be held in April at Kyoto, and plans are now going ahead. It is estimated that there will be a large attendance.

THE JUBILEE OF THE Y.M.C.A. IN JAPAN

G. S. PHELPS

The celebration of the semi-centennial of the organization of the Japanese Young Men's Christian Associations which took place in Tokyo during the second week of October, attracted wide attention throughout Japan and indeed among the Associations throughout the world. There were present at the celebration four of the charter members of the Association, namely, Dr. Kajinosuke Ibuka, Dr. Hiromichi Kozaki, Rev. Naomi Tamura and former Bishop Yoshiyasu Hiriawa.

On such an occasion it was proper and inevitable that the history of the remarkable service of this organization, covering as it has the most formative period of the nation's life, should be brought in review. Organized early in the eighties by small groups of spirit-filled and therefore forward-looking young men in Tokyo, Kyoto and Osaka, there was steady progress

in the spread of the "association idea." In 1888 Mr. John T. Swift came from America as the first representative of the North American Young Men's Christian Association Movements and associated with himself Mr. Seijiro Niwa, who became the first general secretary of the Association in Japan. Through the efforts of these two leaders a building was erected at Mitoshira Cho, Kanda, Tokyo, and fraternal assistance was given to the little groups that had sprung up in other cities.

To-day the value of property totals over five million yen. There are twenty thousand members of twenty-eight City Associations and one hundred and five Student Associations. Seventy-seven paid secretaries are employed by the Movement. Seven foreign secretaries from Canada and the United States are associated with them.

It is indicative of the timeliness of the coming of this Movement to Japan that it has been privileged to pioneer in many lines of service to young men. In 1889 the first summer student conference in Japan was held under the auspices of Mr. L. D. Wishard during his notable world tour in the interests of work for students. This conference was held at the Doshisha with nearly six hundred students in attendance. It became the prototype of a series of conferences which have continued to this day. The Association built the first gymnasium in Japan and the first swimming pool. It introduced basketball, volley ball and promoted the organization of field sports. Its leaders in Far Eastern countries promoted the organization of the Far Eastern Olympic Games. The Movement has specialized on student hostels, City Association dormitories and night school curricula; it has specialized on Boy's Work, organization of clubs for promoting wholesome activities and has stressed various forms of social service as an outlet for unselfish interest and as a help in building character. From the earliest days the Movement has laid great stress on its Bible class work, religious meetings and discussion groups. The fruition of these sound policies was evidenced by the constructive results of discussions at recent student summer conferences and at the Jubilee convention when young men from all parts of the Empire gathered together to face up to their responsibilities at this time of national crisis.

While this article has dealt chiefly with the Movement in retrospect, as a matter of fact, the main emphasis in addresses and in discussions at the Jubilee meetings was upon the future. Difficulties were faced as so many challenges to the faith, ingenuity and self-sacrifice of the leaders and members of this youth Movement. Their own response was genuinely courageous. Their plans for future development were intelligent, and statesmanlike. Their leaders have a right to expect great things from God.

THE JAPAN CHRISTIAN NEWS AGENCY

W. Q. McKNIGHT

THE ANNUAL MEETING

Three years ago the Japan Christian News Agency discovered that Omi Hachiman was well qualified to become the regular place of assembly for those who are interested in Newspaper Evangelism in Japan. The natural beauty and historic background of this rural village on Lake Biwa together with the spirit of cordial hospitality extended by the staff of the Omi Mission made the delegates fall easy victims to the subtle suggestion that "Omi is the centre of the universe." From October 28-31, 1930, about forty people including missionaries, Japanese pastors, lay workers, newspaper representatives, and others interested in teaching the gospel by means of the secular press met to consider the problems and prospects of Newspaper and Correspondence Evangelism in Japan.

Most of the delegates arrived on the afternoon of the first day. Many of them attended a tea at the Omi Congregational Church where they had opportunity to look at exhibits of work done by the various offices of the Agency. At the evening session Mr. Murao, the Secretary reported the actions taken by the Executive Committee during the past year, Mr. Walton presented the treasurer's report, and the remainder of the evening was occupied by introductory speeches by delegates.

The purpose of the organization was well presented in the opening address of the first morning session. The chairman of the meeting, Mr. Hampei Nagao, M.P. spoke on "The Purpose and Mission of the J.C.N.A." Our work is to do God's work and to do this effectively we must strike hard at the points where public interest is greatest. We should not forget that men are interested in political affairs. We should deal with political topics as Christians, not as partisans.

As in former years it was again our pleasure to have Mr. Ebisawa of the National Christian Council present. This time Mr. Ebisawa extended a welcome in behalf of the National Christian Council of which organization the J.C.N.A. became a co-operating member this year.

Mr. Yoshida of the Omi Mission gave the results of a hasty investigation of phases of Newspaper Evangelism Work done in America. He pointed out that in Japan there is need of practical, common sense, advice such as is published by certain experts in the columns of the daily newspapers of America. Book clubs and radio broadcasting as a means of Christian culture need to be made popular here as in America.

During the discussion that followed the two addresses the need of getting public approval and its influence behind our work was brought out. Considerable hope was expressed that at least the names of prominent men who endorse this work might be presented to newspaper men to the end that editors may awaken to the fact that our material gets public attention. It was felt that even church members or inquirers may assist our work greatly if by a post card they inform the newspaper office that they read the religious column.

Mr. Osaka of the staff of the *Yomiuri Newspaper* spoke of the great opportunity of reaching the masses through the daily press. Before this opportunity can be realized there are difficulties to be overcome. We must learn what the public demands. We must convince the editors that religion is necessary. Mr. Ogasawara of the *Osaka Mainichi Newspaper* was the next speaker. He insisted that there are no ideal newspapers. If there were they could not be sold. The material in newspapers must be based upon the demands of the people.

A period of discussion followed these two speeches. The question of answering questions sent in to our offices by inquirers in the daily newspapers was mentioned. Some felt that these questions were not of sufficient general interest to impress the editors as being worthy of publication. The suggestion was made that a bureau of editors ought to be located in the central office to select only the articles that newspapers will readily print. Mr. Nagao closed the discussion with an expression of his conviction that we should try to produce articles that the newspapers will accept and to avoid sending to the office articles that are wholly impossible of appearing in the daily newspapers.

At the evening session Mr. K. Yabe of Zeze told many personal experiences arising out of newspaper work he is doing. He insisted upon a real sympathy for the rural people. One underlying principle is that our work must have a flavour of the country and not be translation.

Mr. Murray Walton spoke on "Follow-Up Work." Our experience at this kind of work is not extensive enough to supply us with much data for investigation. We should first of all learn the nature of the inquirer and adapt our methods to this nature. If the inquirer has sent his name to our office through curiosity we must try to deepen that curiosity. If he is in trouble we must try to help him. It is better to get the personal history of the inquirer if possible. The fact that we are related to the church should be made clear to the inquirer from the first. We should be content to go slow as long as we go forward.

An interesting report of rural conference work for the Christian education of inquirers in Nagano was presented by Rev. A. R. Stone. These conferences are perhaps the most effective method of developing rural Christian leaders in use today by rural missionaries.

On Thursday morning Dr. C. Noss of Wakamatsu spoke of "The Past, Present and Future of Newspaper Evangelism." Dr. Pieters formerly of Fukuoka was mentioned as the founder of Newspaper Evangelism in Japan. At present it is obvious that Newspaper Evangelism is a union enterprise. We are all the same before inquirers and this kind of work should hasten the day of more complete union in all our work. A letter of greetings was signed by the delegates and sent to Dr. Pieters.

Mr. T. Igarashi, dean of Tohoku Gakuin Middle School, insisted upon the importance of relating our follow-up work to the churches. If groups of inquirers living in the same community can be led to become one group and then to organize a church our goal of follow up work will be reached. Mr. Nagao felt that we might be more aggressive in our policy toward those who are not associated with churches. There is a large class who never go to church. We ought to be giving them spiritual nurture.

The need of strengthening the central office was emphasized and the possibility of the use of the Kingdom of God Weekly paper was presented. It is adaptable to our work inasmuch as it is interdenominational in principle.

Dr. Vories spoke at the evening session of the second day, emphasizing the need of co-operation in this work, especially in the beginning. We should look at the problems in a large way not emphasizing local gain. Our central aim is to lead inquirers to a Christian life and into church. This kind of evangelism is a great opportunity for interdenominational co-operation. We ought to be teaching pure Christianity, but there is need of touching every phase of life with Christianity.

Mr. Buchannan of Wakayama spoke on "Ways of Improving our Work." He spoke of the possible improvement of the Central office of the News Agency and of proposed changes in the constitution. The hope was expressed that a more representative form of organization can be devised. Considerable discussion of these topics followed and opinions were freely expressed regarding changes in the organization. The revision of the constitution was left to the incoming executive committee to study and to submit to next year's Annual Meeting. The following were chosen to serve on the executive committee for 1930-31; Mr. Hampei Nagao, M.P. Chairman; Rev. M. S. Murao, secretary; Rev. Murray Walton, treasurer; Rev. D. C. Buchanan, Mr. S. Tsukada and Mr. E. Yoshida.

Probably the writer was not alone three years ago in wondering if he would ever have an opportunity of meeting with the same group again. Counting the faces of those who partook of the Sunday picnic *tori nabe* at that first meeting I find only nineteen. At no time were more than twenty-five present. But the attractions were great and the work is growing and this year the response of the forty who met at Omi to the urgent invitation to come again next year was unanimously affirmative.

PURITY AND TEMPERANCE NOTES

E. C. HENNIGAR and C. B. OLDS

GROWTH IN PUBLIC OPINION

The quarter under review has seen notable advance in the process of rousing public opinion against the licensed prostitution system of this country. On Nov. 2nd the Kwanto-Tohoku Medical Association, composed of representatives of all the prefectural Medical Associations of Central and Northern Japan, meeting in their 20th annual session, passed unanimously a memorial to the Home Minister asking for abolition of the government-recognized and licensed system of prostitution. This memorial was supported by a preamble setting out in six paragraphs the reasons for the petition. Prominent among these reasons were statements, based on international observation as set forth in reports by the League of Nations, and domestic experience as set forth in Army and Home Department reports regarding conditions in Gumma prefecture where abolition was enforced in 1894, that from the standpoint of the spread of the social diseases, and from the standpoint of public morals in general, no bad effects were to be anticipated from the abolition of the licensed system.

The 7th annual conference of Cultural Association (*Kyoka Jingyo Dantai*) meeting in the Japan Young Men's Hall in Aoyama on Nov. 20th also put itself on record as unanimously favouring Abolition.

A Purity League has been formed in Gumma Prefecture for the furthering of sex-education. The prefectural authorities not only support this movement but have asked the Prefectural Assembly for a grant of money for this purpose. A Young Men's Purity League also is in process of formation. The first chapter has been formed among the students of the Toyo University in Tokyo. This League has as its object the abolition not only of public prostitution but of prostitution in every form and the raising of the level of public morality in sex matters.

FORTHCOMING VISIT OF LEAGUE OF NATIONS' COMMISSION

The Home Department is actively preparing for the visit of the investigating Commission from the League of Nations which will reach Japan in May. A Conference has been called of officials and prominent workers of Gumma Prefecture to report on conditions there during the 36 years since the system was abolished in that prefecture.

THE CAMPAIGN IN THE PREFECTURES

The nation-wide campaign to mould public opinion has been pushed as usual during the fall months. The Purity Society again engineered a petition-signing campaign. Numerous Lecture meetings were held addressed by prominent speakers, both men and women.

Petitions addressed to the Prefectural authorities have been presented in Kumamoto, Oita, Hiroshima, Okayama, Shiga, Shizuoka, Kanagawa, Tokyo, Yamanashi, Nagano and Tochigi Prefectures. Besides these Prefectures, in Saitama and the other four Ken in which Abolition Bills have been passed during the past three years a campaign has been started asking for their immediate enforcement.

New Prefectural Abolition Leagues have been formed in Aomori, Iwate, Oita and Tokyo Prefectures so that now over half of the empire is definitely organized in this reform movement.

At the time of writing, December 23rd, many of the Prefectural Assemblies are still in session so that no final report of all actions in this matter can be given. Iwate and Tochigi Assemblies adjourned without the Abolition Bills being presented at all. In Yamanashi a Bill presented by a Labour member was voted down 22 to 8. However the very presentation of a bill was a step in advance, bringing the need of reform prominently before the public. The workers are greatly encouraged.

The one Assembly where, so far, a notable victory has been gained this fall is in Nagano. The fight has been on in Nagano for seven years. Some 135,000 individual petitions have been presented in six successive drives, culminating in a petition last fall with 60,000 signatures. This year the petition took a new form, being presented by various societies in the name of their membership. Petitions from no less than 659 organizations,—churches, educational societies, 114 Young Men's Societies, 108 Women's Societies, 125 Temperance Societies etc. were presented. The Bill, presented last year and killed in a committee packed against it, was presented again, was debated twice on the floor of the Assembly and finally passed with but little opposition. A letter from Nagano says 'It was the public opinion which has been formed by the petition campaigns and all the educational work of seven years that finally moved the Assembly.' The Bill as presented called for abolition in five years. This bill was, however, amended to make the term ten years. The actual term of years is a rather minor matter, the important thing being that six Assemblies (beside Gumma) have now definitely declared for Abolition. In Nagano it was no snap verdict taken before the opposition forces were aroused, but was made in spite of most determined opposition and the use of much money on the part of the brothel keepers.

Since the passing of the Abolition Bill in Akita two years ago there has been a steady decrease in the number of women employed in the

brothels. During the year just closing 21 women, in that prefecture have gained their liberty. The debts in these cases ran from ¥700 to ¥2,400. Other girls are now negotiating for their liberty. Of the 21 who have been set at liberty one has been resold by her parents to a brothel in Tokyo. It is hard to believe that there could be so hard-hearted a parent in Japan in this age. However, reports have it that, reflecting the business depression, many young girls are being sold this winter.

STOP-PRESS. Kanagawa Prefectural Assembly passed a Bill on Christmas Eve for the abolition of licensed vice. Kanagawa is the prefecture, in which Yokohama is situated.

THE POLICE AND THE PROSTITUTE

The Japan Rescue Mission with Hostels in Sendai and in Osaka is giving shelter and assistance to many girls who are escaping from this degrading form of slavery. A recent case in Osaka is of interest. A girl who had escaped and who had been in the Rescue Home for some three months was in October taken back to Kobe and returned to the brothel-keepers by four policemen from the Kobe Minatomachi Station. Miss Saville of the Rescue Home took the case to the Kobe Courts but the case has been dismissed. We trust Miss Saville will appeal to a higher court to secure this girl's liberty. The keepers say 'Since this girl has become a Christian she is no more of use to them but she might make a geisha.'

OBSERVANCE BY MINORS OF LAWS PERTAINING TO USE OF SAKE AND TOBACCO

A nation-wide investigation has recently been made backed by the Government's three Departments of the Interior, Justice and Education, in commemoration of the 40th anniversary of the promulgation of the Imperial Rescript on Education. The purpose was to determine to what extent the law prohibiting the use of sake and tobacco is being observed, also to find the reasons for violation of the law. It was hoped that the statistics might serve as a deterrent for the 26,000,000 minors of the nation. October 15th was the date fixed for the closing of the investigation. The collection of statistics from 19 prefectures has now been completed and the results thus far obtained are presented below substantially as reported in the columns of the *Fujin Shimpō*, the organ of the W.C.T.U.

The work was done not only through the instrumentality of the W.C.T.U. and temperance organizations, but by schools, Young Men's Associations, Town and Village Public Officers as well. A large proportion of those reporting are members of the Young Men's Associations, while

the rest apply to students of the Primary, Middle, and Girls' Schools, and technical schools of university status, also to members of Young Women's Associations. So the figures are fairly inclusive.

The figures are presented under ten different heads as follows:

1. The percentage of non-drinkers and non-smokers in the different kinds of schools or organizations with a total of 73,796 reporting.

	Primary Schools	Girls' Schools	Middle Schools	Technical Schools	Young Women's Associations	Young Men's Associations	Average
Non-drinkers	92.47	99.71	93.39	79.73	91.09	85.90	90.80
Non-smokers	94.91	99.99	96.23	72.49	100.00	88.86	91.79

2. Prohibition villages or villages where there are temperance societies make a good showing. For instance, Kaitani Village in Ishikawa Prefecture reports not a single drinker among its minors, and only 3 smokers.
3. The Motive for starting to drink. (1,293 replies) From outside stimulus, such as the urging or example of others in connection with group meetings or religious ceremonies, 90% ; from personal desire, curiosity or otherwise, 10%.
4. The Motive for starting to smoke. From the urging of friends or for the sake of conviviality, 70% ; from curiosity, etc. 25%.
5. Age of starting. Of those who drink at all the larger number started between 17 and 20.
6. Regarding drinking habits, the replies show that not one drinks regularly, or has acquired the drinking habit.
7. The drinking and smoking habits in the homes of these replying, (154,868 replies):
Fathers drinking—59.5% ; fathers smoking—58.14%.
Mothers drinking—7.81% ; mothers smoking—7.91%.
Both parents drinking—10.77% ; both parents smoking—9.23%.
8. Drinking and smoking habits in homes where there are minor children:
Drinking 40% ; smoking 60%.
Not drinking 60% ; not smoking 40%.
9. Drinking and smoking by occupations:
Farmers drinking 30% ; Farmers smoking 50%.
Tradesmen drinking 60% ; Tradesmen smoking 50%.
10. Districts where tobacco is raised show a great increase in the number of smokers. In one such place 84% of the fathers and 30% of the mothers smoked, as compared with the average percentages of 58.14% and 7.91%.

CORRESPONDENCE

To the Editor of the Japan Christian Quarterly.

Dec. 3. 1930.

Dear Sir,

On a recent peregrination I had the wonderful good fortune to stumble across the paths of the beautiful new Seikokai Church at Nara. Strange to say I had not heard of it. Doubtless I had failed to notice such announcements of its building and opening as had appeared. I was so charmed with its beauty and thrilled by its significance that I feel that I must pass on my impression to others.

The new Nara Church is a most successful blend of classical Japanese architecture with the needs of traditional Christian worship and modern Christian work. The exterior is not so impressive as the interior. Except for the cross on the entrance there is nothing to distinguish it from other Japanese buildings, temples, etc. although it is correct and pleasing. But the interior is exquisite and thoroughly satisfying.

The shape is in accordance with traditional Anglican church architecture. It is comfortably seated and is in every way usable. The finish and decorations are in classical Japanese style. The whole impression is most pleasing, restful and worshipful. Particularly beautiful are the altar pieces, the cross, two flower vases and two candlesticks which are of dark green cloisonne—more pleasing to me than brass.

In the first reaction of enthusiasm I was inclined to think that all churches in Japan should henceforth be built in the Nara style of architecture. Of course that is not necessary. There is no reason why Japanese churches should not be in any architectural style, if well done. But it is a real achievement to show that a Christian Church can be appropriately erected in classical Japanese style.

In Western Japan several very lovely churches have been erected lately ; but some atrocities are still being perpetrated. I saw one the other day, a building that cost ¥20,000 that is in some cubist futurist style. The windows have saw-tooth tops. Can you imagine it? The whole effect is exciting and disturbing. There is nothing conducive to meditation or worship.

Can we not have an advisory board of architects or run a series of church plans in the *Quarterly* or *The Kingdom of God Newspaper* or the denominational church papers? There is a great need. For we are in danger of some terrible atrocities in architecture when the young generation of "deformation" (French pronunciation please,) architects get out of school

Yours etc.,

C. J. L. Bates.

(We hope that those interested in the matter raised by Dr. Bates will write to us on the subject. Ed. J. C. Q.)

BOOK REVIEWS

KONO TAIYO (This Great Awakening) by Isuma Maki.

"Kono Taiyo" is the popular family novel just finished in the *Osaka Mainichi* and *Tokyo Nichinichi Newspapers*. It has attracted attention and kept up interest for seven months while the writer has had various types of young men pass in review before the very strong heroine Akiko. The over-anxiety of the Japanese mother and the temptations offered the daughters of Japan to accept arranged matches are the problems of this novel.

Mr. Maki used to write in the *Central Review* and then turned to writing popular novels, some of which have attracted the reading public favourably. Some think this is his best novel. Mr. Maki has travelled often in the west and read much of western literature. It would seem that the western type of plot is gaining popularity here now, since this story in effect ends with "and they were married and lived happily ever afterwards."

The story opens with the mother and her two children, a girl just leaving her teens and a young boy in his early teens, an ideal Japanese family with its "ichi Hime" and "ni Taro," (first a girl then a boy) seated at the breakfast table having Quaker Grace. The writer goes on to say that they are not Christians but that the habit of Grace at meals is prevalent, easily growing out of the old formal custom of saying to the host, *Itadakimasu* (gratefully I receive). The mothers of Japan are finding help in the training of children in silent prayer at the breakfast table. The mother's prayer is unusually long that morning and the daughter surmises that her mother has some burden on her heart. That burden is her failure to complete arrangements for the marriage of her daughter.

The first young man is the son of a rich friend of the family whom the relatives thought would naturally marry the daughter because of the understanding between the fathers. The parents of the boy have become rich and prosperous after the girl's father had given them a good start at his own expense. His early death is hinted as caused by his self-sacrificing labours. The widow thinks that she can depend on the old friend, but news has come that other plans are maturing for the boy's marriage. The son reacts to his parents desire for a change in marriage plans by running off with the heroine to the seaside in a dangerous but innocent fellowship. The cousin of the heroine is appealed to by the young folks on their return, as a married woman of experience, to help bring the parents to see the

young people's point of view. The cousin at 25 is a discarded wife of a doctor, and betrays the confidence of the two young folks, and trains the young man into a lover to satisfy her own sex life. They visit the night clubs of Tokyo, apparently the meeting place of the disbanded wives of Tokyo's rich men and their young lovers.

The boy's parents awake too late to save their son and their own earnings which he has eaten up in his wild life. The son has a great awakening when he is caught in a storm at night while he is psychologically upset after being turned down by his mistress. He sees her in all her wickedness and the purity of his boyhood's sweetheart contrasted; he realizes what a fool she has made of him, now that he has ruined his father's business and lost a real companionable sweetheart.

The heroine disappointed at the turn in her love affair and with the dissipation of her childhood's lover concludes that all men are bad to the core. While in this state of mind she becomes a business woman, working at the magazine counter of the Imperial Hotel. A foreigner in the hotel is attracted to her and engages her to be his wife's companion in her spare time. The foreign wife knows her husband's tricks and saves the girl; she tells the heroine of the folly of men whether foreign or Japanese, and to prove her case introduces the heroine to a Japanese friend whom they had met in New York and who is about to go to New York with them. This friend is now looking for a wife. The foreign woman offers the honeymoon trip around the world as a temptation to entice the heroine to accept her offers as go-between, delighting in the chance of arranging a marriage in the land of go-between marriages. The heroine is about to agree to marriage when she discovers this Japanese friend knows too well the cousin who has ruined her girlhood's lover.

The mother, who had approved of this marriage arranged for by the kind foreign woman, is greatly disappointed at this second failure in her plans of marrying off her daughter and becomes somewhat hysterical. To occupy her mind she centres her attention on the son and her plans to get him into the University.

The heroine is instructed to take her young brother to a student of the Imperial University to be coached for entrance examinations. The reader finds that the hero of the story is not the redeemed lover but this University student; for he furnishes the material for a real love-at-first-sight courtship. The student is a clean-minded, serious and sympathetic young man who has given his time to his studies, keeping away from women and wine.

The young people admire one another and seek to find out if the other has been *katatsuketa*, that is "arranged for." The young brother innocently tells of the first plans for the marriage of sister not knowing that it had been broken off, which news comes to the hero just after he has received a letter from his father asking for his approval to marry the girl

from the home town to which both families have been looking forward. That night after a struggle between love versus filial piety he writes a letter to his father asking him to make arrangements; the morning finds a number of unsatisfying letters in the waste basket, but one sealed in an envelope and the hero exhausted asleep at his desk.

When the young boy arrives he is asked to go and mail the letter but as he steps out of the house he is knocked down by an auto truck. He is sent to the hospital for a week after which he is in bed for several weeks at home. The hero feels keenly his responsibility and tries to make up by taking turns in nursing. He thinks that the letter has been sent, for his father is coming to town with the young lady. Yet during these days of nursing the young boy allows the two secret lovers to meet. The hero still thinks that she is engaged to that prodigal of whom the papers are talking, but he desires to save her, even though he has agreed to his father's request. She on the other hand is anxious to know when he will graduate, and whether he is engaged, and wonders if he would love her. One day she finds a letter has dropped out of her brother's pocket when she was cleaning it for him to use again. This letter is the hero's letter to his father. The heroine breaks the seal, unfolds and reads the letter to find that according to the letter there is no hope and that she must give up her secret heart's lover.

In the meantime the mother is not idle, although perfectly unaware of what is going on under her eyes. The brother guesses but is pledged to secrecy, so a friend is called in to act as go-between and select a suitable young man. A newly appointed secretary to a foreign embassy is reported and a meeting is arranged. The mother thinks that this is a good match, but the author shows how superficial are the investigations of the go-between; for we are given several glimpses into his private life after his return from formal calls on the heroine.

The heroine accepts this choice of her mother with a desire at least to please and satisfy her. In a sort of dream she goes through the ceremony of the nine sips from the three cups and goes direct to the boat to sail on the "President McKinley."

The farewell at the boat is well written. Among the many friends, officials and relatives to see them off is the hero. The eyes of the hero and heroine meet and the end begins, she leaves her husband and disappears. Friends think she has gone to her cabin. The husband of the ceremony does not miss her until the boat has passed the breakwater and it is too late to come back. He knows better and that he is not worthy of her for she has shown her revulsion when alone in the motor on the trip to Yokohama. The crowd disperses, but the lovers have met at the foot of the gang plank and stolen away to Tokyo.

This sudden ending of the story suggests that the newspaper said

ti me was up' and that it would have to end. The reading of another's letter never to be spoken of as improper was a surprise, and that the nine sips' ceremony would be gone through as though it did not matter, was a keen disappointment to the reviewer. But Mr. Maki knows the need for raising the ideal of married life in Japan and that one way of doing it is by less anxiety on the part of the mother and more consideration for the young people's feelings.

W. H. ERSKINE

"AN OUTLINE OF THE JAPANESE JUDICIARY AND THE ADMINISTRATION OF PRISONS IN JAPAN." By Judge Masataro Miyake. Tokyo 1930. pp. 40. 50 sen.*

Judge Miyake's booklet is just what it professes to be—an outline of the present judicial and penological systems of Japan. It is copiously illustrated with tabular summaries showing in numerical form the results obtained by the jury system, the number of cases handled by the various courts, the objects of litigation, the classification of offences and sentences, the distribution of crime by locality and sex, the occupations and education of offenders, the cost of criminal administration, violations of prison discipline, the type and amount of work done by prisoners, health conditions, and various other details that lend themselves to statistical treatment. In other words, Judge Miyake has compiled a source book of real value to those who are accustomed to dealing with problems of this nature. It is only by comparison with similar compilations from other countries, however, that the significance of many of the figures can be appreciated.

In addition to the matters referred to in the preceding paragraph Judge Miyake has given a brief outline of the modern judicial history of Japan and has indicated a number of avenues along which further progress will undoubtedly be made. The suggestions for the revision of the existing prison law would seem to be in line with modern conceptions of penology and undoubtedly the present law stands in need of such revision. Japan has progressed too far along the road of reform to be content with the existing code, or the prevailing practice.

Judge Miyake has done an excellent work in bringing together this summary. It is to be hoped that he will go further and supplement the work that he is doing upon the bench by producing a really authoritative and fundamental study of the methods of criminal procedure in Japan. To

* Copies of this booklet may be obtained from Miss C. Macdonald, Takagi Cho, Aoyama, Tokyo. All profits are devoted to prison work.

eliminate the abuses which still exist, and to place this country in the vanguard of modern states should be the objective of all patriotic Japanese. Judge Miyake, as the youngest member of the Supreme Court, as a trained criminologist and lawyer, and as a man of broad humanity and sound judgment, is peculiarly fitted to take the lead in such a task.

It is of interest to note that Dr. Caroline Macdonald, whose work among the prisoners of Japan has achieved international renown, is thanked by the author for revising and arranging the manuscript and for her friendly co-operation.

H. L. K.

1931 *KIRISUTOKYO NENKAN* (*Christian Year Book for 1931*). pp. 536 + 22. Published by the National Christian Council. Price ¥1.50.

This Annual Publication of the National Christian Council improves each year of issue. There is no other book like it which gives such a general view of the Church in Japan and its various activities.

Among improvements to be noted in this year's issue are:—

1. A detailed report of the various activities of the Council, Educational, Rural and Evangelistic (Kingdom of God Movement).
2. A list of Christian pastors of Middle School Education and above.
3. A list of Christians engaged in rural and industrial work.
4. A list of Churches and Halls in Rural Areas.
5. A Who's Who of leading Christian laymen.
6. A Who's Who of clergy and others.
7. A fuller Who's Who than previously of missionaries personally engaged in evangelistic work.
8. A list of recent books pertaining to Religious Education and to Social Questions.
9. A statement of the staff and finances for 1929 of Christian Social Activities.
10. A marked improvement in the Statistical Tables.

Articles which repay special attention are *The Machine Age—its peril and its redemption* by Hampei Nagao, M.P. and *The opportunity for reunion* by Dr. D. Ebina.

The book is indispensable not merely to those engaged in religious work, but also to any who want information about it. The Who's Who columns may not yet be complete but doubtless they will improve in subsequent editions.

Y. CHIBA

LOVE AND FOES IN YAMAMOTO: Printed on delicately shaded, hand-made paper, bound in purple leather, and illustrated with marginal pen-and-ink sketches by Lilian Rawlings. Published by J. L. Thompson and Co. (Retail) Ltd. Price ¥4.00.

This is an unusual and exceptionally attractive book. The six short stories are, in the main, about love, the "love of ordinary people, complicated by romantic ideals from other countries."

The book will be remembered best for *The Bridge of Love*, a deeply significant portrayal of an Eurasian marriage. Its problems take us to the core of Japanese life. Not only in mixed marriages, but in many ordinary ones, this same tearing of the heartstrings must come.

A sensitive English-woman, deeply in love, is taken into a large, heterogeneous family, with a delicate mother-in-law and a tiny, uncontrolled step-daughter. The bride is ready for whatever may be expected of her; it is her hope that her husband will never miss a Japanese wife. But it is not in awakening him in the morning, helping him dress, and seeing him to bed that the difficulty lies. He moves in the centre of his Oriental ideas takes her for granted, spares her no unpleasantness, shows her no chivalry. To him, as to his mother, nothing in this world is right which is not Japanese custom.

A baby is born, and the grandmother's ignorant interference in its care results in the little one's death. The mother heart-broken remonstrance, the immediate visit of the go-between to suggest that an unhappy marriage is best broken, the husband's weak acceptance of his mother's decision, the desolate wife gently urged along a path she does not wish to go, until it seems that the initiative comes from her, the separation without words, the presents preceeding the demand for final divorce, another wife installed; *minna Nihon no shukwan desu!* (It is all Japanese custom).

Other stories are in minor key, with overtones of suicide. The boy, Takeo, disguises himself to win the love of his wife, and loses her through her grief and shame at seeming to have been untrue to him. Yuriko buries her first husband, a whisker-preening nonentity; marries a charming, selfish doctor, and all but takes her life with a lonely poet. A student suicide in the rainy season "has a look of life arrested, as if a fire had been there and gone out, and skeleton ashes remained to show where it had been."

The book breathes long familiarity with and love for the country, and deep understanding of its people and customs. To those who know Japan superficially there will be surprises, and things difficult to believe,—stories of ghost-cats, magic mirrors, and present-day fox-possession. Those to whom Japan has become Home will understand all. For them there will be forever the pull of winter sunshine on orange groves!

LOIS JOHNSON ERICKSON

PERSONAL COLUMN

COMPILED BY J. K. LINN

NEW ARRIVALS

- FOSS. Miss Foss (C.M.S.) arrived on January 11th to join the staff of the Japan Women's University. Address 101 Minami Cho, 6-chome, Aoyama.
- GRETHER. Miss Selma G. Grether (R.C.U.S.), October 27th, under appointment as teacher of English, Miyagi College, Sendai. Now at Language School, Tokyo. Address: 3 Daimachi, Ichigaya, Ushigome.
- LINCOLN. Miss Irene Lincoln (P.E.), on September 29th, to join the staff of St. Luke's Hospital, Tsukiji, Tokyo.
- PARKER. Mr. Kenneth A. Parker (U.C.C.), Vice-Principal of the Canadian Academy, who came to Japan in the autumn of 1930, is in charge of the school during the absence of the Principal, Rev. G. R. Tench.
- RICHERT. Mr. and Mrs. Richert (J.A.M.) have recently arrived from America to join the staff of the Japan Apostolic Mission.
- SMITH. Misses Eloise and Pauline Smith (M.E.F.B.), daughters of Dr. Frank Herron Smith, late of the M.E.F.B. in Japan and Korea, arrived November 24th, and are located at Kumamoto and Nagasaki respectively.

ARRIVALS

- ANKENEY. Rev. and Mrs. Alfred Ankeney (R.C.U.S.), from furlough on December 14th, to resume work as Treasurer of the Mission. Temporary address: 164 Higashi Sambancho, Sendai.
- FREHN. Mr. and Mrs. M. C. Frehn (C.M.A.), from furlough to resume work in the Hiroshima Bible School.
- GARMAN. Rev. and Mrs. C. P. Garman (A.B.C.F.M.), from furlough on November 16th. Address: 12 Hachiyama, Shibuya Machi, Tokyo Fuka.
- HAMILTON. Bishop and Mrs. Hamilton (M.S.C.C.) arrived on December 22nd. Address 43 Higashi Kataho Machi, Nagoya.
- HEASLETT. Bishop and Mrs. Heaslett (C.M.S.) arrived on December 12th. Address 225 Yamate Cho, Yokohama.
- LEA. Bishop and Mrs. Lea (C.M.S.) arrived on November 21st. Address 303 Kami Haruyoshi, Fukuoka.

- MANN. Rev. and Mrs. J. C. Mann (C.M.S.), arrived on January 11th. Mr. Mann will resume the secretaryship of the C.M.S. Japan Mission. Address Wajocho, Nishinomiya.
- McINTOSH. Miss Elsie T. McIntosh returned to Japan on November 6th. As Industrial Secretary of the National Y.W.C.A. of Japan, she will be stationed at the new industrial centre in Nagoya.
- NICHOLS. Bishop Nichols (P.E.), arrived on November 11th. Address Karasumori Dori, Shimotachiuri, Kyoto.
- PLACE. Miss Pauline Place (M.E.F.B.), arrived in September, to take over the social service work at Nagasaki. Address: 11 Oura, Nagasaki.
- POWLAS. Miss Annie Powlas (L.C.A.), in October, to take up social service work in connection with Bethany Home, Tokyo. Address: 36 San-chome, Yanagiwara Cho, Honjo Ku, Tokyo.
- ROE. Miss Mildred Roe (Y.W.C.A.), from furlough on November 11th, to resume work as Girls' Work Secretary in the Tokyo Y.W.C.A.
- WALSH. Bishop and Mrs. Walsh (C.M.S.) arrived on December 28th. Address 553 Nishi 8-chome, Minami 12-jo, Sapporo.

DEPARTURES

- BATES. Dr. and Mrs. C. J. L. Bates (U.C.C.), of Kwansei Gakuin, January 1st on a brief furlough to Canada.
- BOLLIGER. Miss L. Aurelia Bolliger (R.C.U.S.), teacher in Miyagi College Sendai, has resigned from the Mission after 8 years, service.
- BOWLES. Dr. and Mrs. H. E. Bowles (P.E.) and daughter, of St. Luke's Hospital, Tokyo, left for the United States, via Siberia, October 24th.
- COCKRAM. Miss H. S. Cockram, (C.M.S.) has retired from the work of the Japan Mission after 37 years service.
- DIEVENDORF. Mrs. D. K. Dievendorf (C.M.A.) has returned home on furlough.
- FRANCIS. Rev. T. R. Francis (C.M.A.) has returned home on furlough.
- HILLIARD. Favorable reports have come by cable concerning Mrs. Hilliard (U.C.C.), of Kwansei Gakuin, who following a serious operation at St. Luke's Hospital returned with her husband and children to Toronto.
- LADE. Miss Helen R. Lade (P.E.) of St. Luke's Hospital, Tokyo, sailed for the United States, December 4th.
- LOCKWOOD. Rev. and Mrs. George C. Lockwood (A.B.C.F.M.) returned on October 16th to Jaluit, Marshall Islands, after a brief holiday in Japan.
- SCOTT. Rev. and Mrs. J. J. Scott (C.M.S.) sailed from Kobe on November 27th on sick leave.
- SELLS. Miss Sells (C.M.S.) has retired from the work of the Japan Mission after 37 years service.

- SIMPSON. Miss Myra E. Simpson (U.C.C.) of Kofu, sailed for her home in Canada in October last, on sick leave.
- TENCH. Rev. G. R. Tench (U.C.C.) Principal of Canadian Academy, Kobe, on Dec. 13th to British Columbia on account of Mrs. Tench's health.
- TEUSLER. Dr. and Mrs. R. B. Teusler (P.E.), St. Luke's Hospital, Tokyo, sailed for Vancouver, November 20th.

CHANGES OF LOCATION

- ALBRECHT. Miss Helen Albrecht (M.E.F.B.) has transferred her relationship to the Peking Union Medical College, and can be addressed in care of that institution, Peiping, China.
- DARROW. Miss Flora Darrow (R.C.A.), who has been teaching at Tozan Gakuin, Nagasaki, has been appointed to Meiji Gakuin, Tokyo. She will take up her duties at the beginning of the new term in March.
- GERRISH. Miss Ella Gerrish (M.E.F.B.) moved from Kumamoto to Fukuoka in October. Address: Fukuoka Jo Gakko, Fukuoka.
- HARDER. Miss Helene Harder (L.C.A.), in October, from Tokyo to Ogi Machi, Saga Ken.

BIRTHS

- GULICK. A daughter, Helen, born to Mr. and Mrs. Leeds Gulick (A.B.C.F.M.) Matsuyama, on September 25th.
- MANN. A daughter, Cora Vallean, born to Rev. and Mrs. L. W. Mann (A.B.C.F.M.), Tokyo, on November 2nd.
- WATTS. At Karuizawa Nursing Home, a daughter, Barbara Ruth, born to Rev. and Mrs. H. G. Watts (M.S.C.C.) of Niigata on December 13th.

MARRIAGES

- HADEN-GIST. On Nov. 13th at Kobe Union Church, Rev. T. H. Haden D.D. (M.E.S.) to Miss Annette Gist.
- PUTNAM-SCHANNEP. Miss Maxine Schannep and Mr. William W. Putnam (both A.B.C.F.M.), term teachers in Doshisha University 1926-1928, were married in Tallahassee, Florida, in July.
- WARREN-HAMILTON. Miss Bessie Hamilton, daughter of the Bishop of Mid-Japan (M.S.C.C.), was married in Toronto, Canada, on November 18th to Mr. Harold Warren of that City. Their home will be in Toronto.

DEATHS

CHAPPELL. On November 13th, at the Karuizawa Nursing Home, Richard Lloyd, son of the Rev. and Mrs. James Chappell (P.E.) of Mito, in his twenty-fifth year.

RHODES. Miss Clara Lawton Rhodes (A.B.C.F.M.), teacher in Kobe College 1928-1929, died at Edgewater, New Jersey, October 23rd.

TRENT. Miss Edith M. Trent (M.S.C.C.) died at Nagoya on December 9th after an illness of four months after 36 years service in Japan.

MISCELLANEOUS

FAIRFIELD. Rev. Winn C. Fairfield, D.D., one of the Associate Secretaries of the Foreign Department of the A.B.C.F.M. arrived on December 12th to be associated with the Laymen's Inquiry Fact-Finding Commission.

JAPAN MISSION YEAR BOOK. Will all missionaries working independently of Mission Boards, whose names are not in the 1930 Year Book, communicate with Rev. H. Thede, 14 Yojo Dori, 2-chome, Minato-ku, Osaka.

LUTHERAN SPECIAL DELEGATION. With a view to arousing the home church to a deeper sense of responsibility for its share in world evangelism, with particular reference to Japan, the Lutheran Mission sent two of its members, Revs. John K. Linn and S. O. Thorlaksson, as a Special Delegation to America during the summer and fall of 1930. They returned on November 11th.

MILLER. Friends of Mrs. L. S. G. Miller (L.C.A.), of Kumamoto, will be sorry to learn that she has recently had to undergo a serious surgical operation, at Yokohama.

STREETER. Rev. Canon B. H. Streeter D.D., F.B.A., the noted English scholar, will be visiting Japan in the autumn of this year for lectures in University centres.

WHO'S WHO IN THIS ISSUE

REV. G. H. MOULE, M.A. is a missionary of the C.M.S. on the Staff of the Central Theological College of the Nippon Seikokai. He first came to Japan in 1903, and is the author of *The Spirit of Japan*. He is a member of the Executive Committee of the N.C.C.

ALGEBRA is an experienced missionary who has been 15 years in Japan and has worked all that time in close connexion with the Japanese Church.

REV. P. Y. MATSUI, D.D. is the second Bishop of Tokyo of the Nippon Seikokai. He recently attended the Lambeth Conference.

MISS CAROLINE MACDONALD is an L.L.D. of Toronto University and an authority on Prison Work, for which services she was decorated by the Japanese Government. She is the authoress of *A Gentlemen in Prison*.

REV. Z. HINOHARA, M.A. is the Headmaster of the Hiroshima Girls' School in connexion with the Japan Methodist Church. He was formerly Pastor of the Kobe Methodist Church.

REV. TAKESHI UGAI is a graduate of Simpson University, U.S.A., and is now a Director of the National Sunday School Association.

MR. G. S. PATTERSON, M.A., B.D., belongs to the United Church of Canada and is attached to the Japanese Y.M.C.A. for Boys' Work. He first came to Japan in 1921.

MRS. TAMAKI UEMURA is a B.D. of Edinburgh University and a leading member of the Fujimi-cho Church, as well as a lecturer at the Tokyo Women's University.

MISS L. S. HALSEY is a missionary of the Presbyterian Church of the U.S.A. and has been in Japan for over a quarter of a century.

REV. TEMMA NOBECHI was formerly assistant pastor at Fujimi-chi Church. He is an expert on children's literature and the author of several books.

DR. K. SADAKATA is on the Staff of St. Luke's International Hospital. She is a Graduate of the Women's Medical College in Tokyo and spent ten years at Ann Arbour in the U.S.A. on a Barbour Fellowship.

MR. M. SATO is the Superintendent of the Primary Department of the Jiyu Gakuen Girls' School in Tokyo.

REV. W. H. ERSKINE D.D., is a member of the United Christian Missionary Society and the author of a book, *Japanese Customs*.

DR. Y. CHIBA, D.D. is a graduate of Rochester Theological College and Vice-President of the Kanto Gakuin College of the Baptist Church.

MRS. LOIS J. ERICKSON is the wife of Rev. S. M. Erickson (P.S.) and authoress of *Highways and Byways in Japan*.